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*Henry A Buttz*

# Henry Anson Buttz

HIS BOOK

Lectures — Essays — Sermons,  
Accepted and Not

Edited  
by CHARLES FREDERICK COLEMAN

VOLUME  
PART I



THE METHODIST BOOK CONCERN  
NEW YORK CINCINNATI



# Henry Anson Buttz

HIS BOOK

Lectures, Essays, Sermons,  
Exegetical Notes

Edited by  
CHARLES FREMONT SITTERLY

VOLUME I and II  
PARTS I and II, III and IV

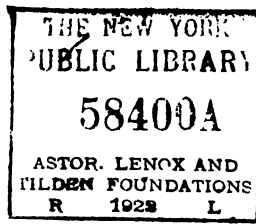


THE METHODIST BOOK CONCERN  
NEW YORK CINCINNATI

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TO  
**Emily Hongland Butts**  
HIS LIFE COMRADE

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# **INTRODUCTORY**

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**BIOGRAPHICAL SKETCH**

**TESTIMONY OF A CONTEMPORARY**

**TRIBUTE OF A SUCCESSOR**





## BIOGRAPHICAL SKETCH

**B**ORN at Middle Smithfield, Monroe County, Pennsylvania, April 18, 1835, Henry Anson Buttz was educated in the village school, receiving special encouragement from the Rev. Baker Johnson, pastor of the local Presbyterian church.

He was converted at the age of fifteen under the preaching of the Rev. Walter Chamberlain, who was his revered and much-loved friend until death took him in 1909, after sixty years in the Methodist ministry.

He began teaching district school during this same year—1850—at Henryville, Pennsylvania, and the following year went to Blairstown, New Jersey, to enter the Presbyterian Institute, making his way in part as helper in the home of another clergyman, the Rev. John A. Reiley, who also encouraged and helped him. It is interesting to learn that Dr. John Henry Johnson, a brother of Rev. Baker Johnson, was at this time Principal of the Blairstown Institute.

It was during these alternate periods of teaching and attending school that he took a couple of terms in the Newton Academy, New Jersey.

A good opening being offered our ambitious young teacher, in Milton-on-the-Hudson in the

year 1852, he went there, and one of his new-found friends in that town was George G. Reynolds, who rose to great prominence at the bar of the State of New York and also filled out a rich, long life of service in the church, and was for many years and at the time of his death a trustee of Drew. Another place in New York State which remembers him is Brainerds Bridge in Rensselaer County, opposite Albany, where he taught and for a time had charge of an Institute for Young Women.

From there he entered Union College, at Schenectady, New York, in 1854, and at once took high standing in his class. A serious period of illness kept him out of college during his sophomore year, but he taught for a few months, meantime carrying on his college studies, and returning to New Jersey in the spring of 1856, he became junior preacher to the Rev. J. W. Seran on the Vienna Circuit. Owing to a slight misunderstanding on the part of his presiding elder, the Rev. Isaac Winner, as to the young preacher's license, his sensitive nature took offense, and this led to his resignation and firm determination to complete his college training; so in September of that year he entered the College of New Jersey at Princeton, as a member of the junior class. Fortunately, a notebook of lecture courses in Greek literature with Professor Moffat, Intellec-

tual philosophy with Professor Atwater, and Physical geography with Professor Guyot, is preserved. It is written largely in longhand, but after a few weeks introduces shorthand quite extensively, showing the student's desire to adopt new methods. It is very manifest from the character of the notes and the embellishments on the margins of the pages that Buttz was a perfectly normal and happy student at Princeton, and his very full records of work in solving problems in differential calculus show his delight and success in mathematics.

Both here and at Union College he was a member of a leading debating society, and was often put forward to represent his class. In the Princeton records we find that he was appointed a junior orator for the Cliosophic Society and that he graduated in the honor group, his name appearing with the title of his oration on the Commencement program. This was June 30, 1858.

In April the Newark Conference had been set off from the New Jersey Conference at Morristown, and a very notable list of ten men joined as charter members: S. L. Baldwin, W. E. Blakeslee, Alexander Craig, J. F. Dodd, John F. Hurst, S. J. Morris, S. H. Opdyke, Solomon Parsons, A. H. Winans, and H. A. Buttz. Being assigned to Millstone, Mr. Buttz finished his college work and the same fall began his theological studies at New Brunswick, in the Theological

Seminary of the Reformed Church. In 1859 he was sent to Irvington, and because of serious illness did not carry forward his theological course. The year following he was advanced to Woodbridge, having married Emily Hoagland, daughter of the Hon. Amos Hoagland, of Townsbury, New Jersey. It was at this hospitable home on the Vienna Circuit that our young collegian met his destiny in the spring of 1856, and here he received the rekindling of his ambition for a college education and so took up his course at Princeton. The wedding occurred April 11, 1860, and for over sixty years this sweet comradeship was unbroken. None of that great company which gathered in Drew Forest on their Golden Jubilee will ever forget the tribute which the husband paid to his companion when he was compelled reluctantly to respond to the wealth of greetings which that memorable occasion brought forth. To this day the memory of their two short years of ministry in Woodbridge is cherished as one of the marked epochs not only in that historic church but also in the entire community.


At Mariners Harbor, on Staten Island, 1862-64, they also spent two very happy years, though the vicissitudes of the Civil War and the draft riots in New York city tested the souls of true patriots to the depths. By the time he was thirty and had gone to the outstanding pulpit of Pros-

pect Street in Paterson Dr. Buttz was widely known and admired as one of the foremost preachers of the Conference and of the State, so that overtures began on the part of strong Reformed and Presbyterian churches to win him to their pulpits. It is worthy of note that although by temperament and early training debtor to the culture of Calvinism, Dr. Buttz became a convinced Arminian and beyond question did very much to modify the attitude of his Calvinistic friends and admirers. He was much sought for as a special pleader on moral and civic reforms, and on anniversaries and large occasions was everywhere heard with profit and telling effect. As a matter of record I quote from a pen sketch made of Dr. Buttz as he appeared during these fruitful years:

“In personal appearance he is above the medium height, well proportioned, and with an easy carriage not frequently seen in tall persons. Of dark complexion, his face, nevertheless, is sunny. He has indescribably ‘taking’ ways. Unlike many distinguished people, his dignity is never too much for him. He is as affable with children as with bishops; and yet there is no consciousness on the part of either that he is making an effort to be pleasant. In fact, he is a perfect type of a thoroughly educated gentleman. No one ever questions his motives, for they are always trans-

parently honest. He has no patience with shams; but for true merit he has a warm sympathy. His generosity is lavish. His friendships are strong and lasting. His influence over men is something phenomenal. The simple mention of his name in his former parishes will stir an emotion which often finds expression in tears.

“As a preacher Dr. Buttz ranks high. Usually he preaches without notes. His style is best described, perhaps, by the term ‘expository,’ for his interpretations of Scripture are particularly impressive. Naturally, he is logical, and his argument moves along with the accumulative force of a rising torrent which carries all before it. In tender passages he is very effective, because they come upon you unexpectedly, and because, also, the speaker seems to be unconscious of his pathos. His voice is very persuasive, especially in its lower tones. He has a quiet manner in the pulpit, until about the middle of the discourse, when he begins to exhibit a vigor in matter, manner, and speech which enchains the attention of the audience to the close. It is evident that he cares less for the adornments of language (though these are not neglected) than for the effect of language as a vehicle for the truth. He is a fluent speaker, never being at a loss for a word, and yet choosing it carefully that it may carry his thought the farthest and most potentially.”



At Morristown, where he was sent in 1867, Dr. Buttz had another great pastorate of three years. Two incidents stand out in bold relief in this period, the building of the new Methodist church and the gradual winning of the heart and allegiance of this gifted man to the service of the just-formed Seminary in Madison. And now we come to the place where others must take up the story, and even so it is not the business of this book either to write a history of the school or of its most notable name. Two loving tributes alone can be entered here, the one from a twin soul to Dr. Buttz, a brother who fell into thralldom from the days of youthful adventure, and who wrought with him as counselor and close friend to the end of the journey, and the other from one of his true sons in the Gospel, who as disciple, colleague, and successor shall carry on and crown his ministry to men.

This book is made up of a very few of the recorded words of Dr. Buttz assembled under convenient heads with the sincere desire and humble prayer that they may be inspired of his spirit and may project the work he so beautifully began into the far future.

From a wealth of expressions such as form a volume exceeding precious, coming from every land and freighted with appreciation such as few men ever deserved, we will enter here only that



adopted by the Board of Trustees of the Seminary, the 17th of April, 1912, when Dr. Buttz resigned the presidency, and also that on his relinquishing his professorship, April 17th, 1918.

“It is with deepest regret, and with a sorrow that is inexpressible, that we, the Board of Trustees of Drew Theological Seminary, have received the resignation of the Rev. Henry Anson Buttz, D.D., LL.D., as President of the Seminary. For thirty-two years, a generation, he has been the honored and successful president of this institution, and for a much longer period has been identified with it in a large and influential way. Indeed, his connection with Drew Theological Seminary dates almost from the day its doors were opened to students who desired more fully to prepare themselves for the Christian ministry. The Seminary was founded in 1866, eight years after Dr. Buttz had graduated from Princeton and had been received into the Newark Conference of the Methodist Episcopal Church. The Seminary was not formally opened until November 6, 1867, and that same year, Dr. Buttz, who was then pastor at Morristown, New Jersey, became an instructor in the Seminary. The following year he was made adjunct professor of Greek and Hebrew. Two years later he was elected to the chair of New Testament Greek and exegesis, which professorship he has held continuously to

this day, a period of more than forty years. In 1880, upon the election of the president, Dr. John F. Hurst, to the episcopacy, Dr. Buttz was chosen as his successor, and now, after these years of distinguished service, he asks to be relieved of the administrative duties which were laid upon him thirty-two years ago, and which have been increasing with the growth and prosperity of the Seminary.

“What shall we say of all these years of singleness of purpose, of devotion to high ideals, of unflinching loyalty to the church and unmatched service as a teacher and administrator! Eighteen hundred and sixty-seven to nineteen hundred and twelve—forty-five golden years! Where is there such a record of devotion to the great cause? The Seminary and Dr. Buttz are practically one. Every student who has ever been here has come under his instruction and beneficent influence. His sons in the gospel from every Conference in Methodism, from every mission field of the church at home and abroad, rise up to call him blessed. More than twenty-five hundred men, and of almost every nationality, have been in his classroom, have talked with him concerning their high calling in Christ Jesus, and have gone hence knowing that they had been with one who had seen Jesus, and have carried with them to hard fields, to country circuits, to city pulpits, to the

ends of the earth even, the memory of a noble Christian man who, like his Master, had loved them and given himself for them. Wherever a Drew man lives and works to-day there will be found one who rejoices with joy unspeakable that he was ever permitted to sit at the feet of this modern Saint John and hear from his lips the story of good news.

"This is not the time nor the place to make formal record of the unparalleled labors of Dr. Buttz in behalf of this Seminary, for it is hoped that he will have an intimate relation to it yet these many years. It is enough now, perhaps, to say that the *Seminary* as it is to-day is Dr. Buttz. *Every new building has been secured by him. The present endowment is the result of his efforts.* If we would know the measure of his devotion, the extent of his toil and of his achievement, we have but to look around us. With gratitude to Almighty God that he has thus led and inspired his servant, and with measureless appreciation of what this faithful and devoted man has been and has accomplished here at Drew Theological Seminary, and with ceaseless prayers that he may long be spared to bless the students who may come here, and the great church to which he has contributed so much, we place this simple and wholly inadequate minute upon our records.

"We take comfort and satisfaction in the fact

that, while Dr. Buttz resigns the presidency of this institution, he still retains his chair as professor of New Testament Greek and exegesis."

. . . . .  
"When Dr. Henry A. Buttz, April 17, 1912, resigned the presidency of Drew Theological Seminary, there was spread upon the records of this board of trustees an appreciation of his long and distinguished services as an administrator and counselor, and now that he asks the privilege of relinquishing his professorship in the department of New Testament exegesis we desire again to pay limitless tribute to his learning, his ability as a teacher and his supreme devotion to his task. His resignation bears the date of April 17, 1918, six years to a day from the time when he laid down the responsibilities and cares of the presidential office, six years of deeper and even more beautiful value to those of us who have been associated with him and have enjoyed his friendship. Characteristically he begs that nothing shall be said of him or of his many years of service, for humility has ever been an outstanding virtue in the life of this man of God. God's greatest and most successful servants have been men of marked humility. Humility has been one of Henry A. Buttz's largest possessions, giving him entrance into the high places of his high calling.

“‘Humble must be if to heaven we go,  
High is the roof, but the gate is low.’

“The task to which God summons prophets and priests is so divine, so vast, so awesome in its possibilities—influencing character, determining eternal destinies, working upon souls that are immortal, holding steady trembling, staggering men and women, tormented by fears and bewildered by afflictions, opening the wicket gate to weary pilgrims at the end of the long journey—the task is so overwhelmingly great that Dr. Buttz has cried again and again with his master-teacher, Saint Paul: ‘Who is sufficient for these things?’ Like Moses, ‘he wist not that his face did shine.’ But we will not be restrained by his innate desire for self-effacement from expressing our admiration of his beautiful character, our love for him and our gratitude for his years of devotion and achievement.

“When Drew Theological Seminary was opened November 6, 1867, Dr. Buttz was pastor of the Methodist Episcopal Church in Morristown, New Jersey, and almost immediately was asked to give instruction in the new school. The following year, 1868, he was made adjunct professor of Greek and Hebrew, and with the close of this last academic year he completed a half century of teaching in the Seminary, with which he has been intimately connected from its beginning. Fifty years a

teacher of the Greek New Testament! What memorable years they have been! How abiding the impressions he made upon his students, how vivid their recollections of his love of the Scriptures, his keen and illuminating interpretations of the sayings of Jesus and the writings of his disciples, and how profound and unshakable the conviction that he had entered into the holy places and had learned the secrets of the Lord, and that his lips had been touched with living coals from off the sacred altar. Ever a gracious, helpful, inspiring personality in the classroom and an unfailing friend to every student and his colleagues of the faculty and the members of this board, knowing as no other person the history and traditions of this Seminary, enshrined in the affections of the alumni and friends of the school and of the church he has so worthily served, he now, after fifty years of service, steps from the teacher's platform. We thank our God at every remembrance of him and rejoice that as president emeritus he will still be connected with Drew Theological Seminary and will walk in and out among the students, like Saint Francis of Assisi, teaching and preaching as he walks, continuing in the future, as in the past, to bless all with whom he comes in contact. We pray that God may spare him yet many years, for the influence of this good man, always far-reaching and great, was

never mightier than to-day, and it will be even more majestic to-morrow and in the coming years."

Having reached his eighty-fourth year, though apparently as hale and hearty as ever, Dr. Buttz could not be persuaded to continue teaching any further, and his last two years and a half were spent in reading and quietly waiting in his house opposite the Seminary gates for his summons to the heavenly home. His physical decline was very gradual and did not involve prolonged suffering or acute pain. He was able to receive and converse with his friends to the very end, the same spirit of self-forgetfulness and consideration for others characterizing his last conscious acts. He literally "fell on sleep" and "was not, for God took him."

The following lines, taken from the Memoir in the Newark Conference Minutes, tell of the funeral services:

"This man of God, so like Saint Paul in the love of that learning which leads toward life, so akin to Saint John in the depth and sureness of his spiritual insight, so true to the Christ in purity and love and forgiving grace—this man of God, I say, gave greeting to death October 6, 1920, in his Madison home, where until the 9th his sleeping dust was guarded by students of Drew Seminary. On the latter day they bore him on their shoulders through aisles of living oaks to the

Seminary chapel. There the funeral service was held. And in that service not a voice was heard save the voices of prayer and praise and Scripture reading. Bishop Wilson and President Tipple; Professor Faulkner of Drew and Dean Buell of Boston; Drs. Cole, MacMullen, and Baldwin—these, together with the Newark Conference Quartet, participated in the simple but majestic service. The interment was made in the old John Hancock Cemetery on Ridgedale Avenue, Drs. Tipple, Cole, Wright, and Baldwin officiating. The sun was shining, and it seemed like spring rather than autumn: it seemed also that Henry Anson Buttz was not far away.”

This is but the barest sketch of the biography of a man who has few peers in the generation just passing. His life still remains to be written, and when this is done it will be plainly seen that Henry Anson Buttz was endowed with personal magnetism of a very high order; insight in reading the character of his contemporaries, and therewith a great gift of leadership; a profound grasp upon the biblical, theological, educational and social problems of his day and a judgment in dealing with both men and movements so keen that when it was once arrived at and expressed it was almost infallible.

Beneath his calm and placid exterior there were smoldering the fires of deep and passionate com-



prehension. Behind his haunting gaze there rested a discriminating spirit which searched the very souls of men. Like his Master, his all-embracing sympathy and tolerance sprang from an intuitive and experimental knowledge of what was involved in the life that now is as well as in the life eternal.

He was a much-sought counselor of the broadest minds both in respect of temporal and spiritual policies and practice. He was the ready advocate of the cause of all who were maligned, misunderstood, and oppressed. Himself a convinced partisan, he always investigated and gave ample consideration to the opposite side, but his unconquerable will, once his opinion was fixed, made him a wall of adamant.

Though self-taught in his early years and truly original in his method of investigation to the end of his days, Dr. Buttz was profoundly cultured and a devoted champion of technical scholarship, always counseling the deepest research and acceptance at par of the tested claims of leaders in the realms of learning. He traveled widely and was always deeply interested in finding the sources of human opinion rather than their outward expressions in social institutions. Though his lectures and sermons reflect deep familiarity with the English masters of his craft, he studied French, Italian, modern Greek, and especially German

biblical experts in their own tongues and was able to pass opinion on the linguistic problems of the Old Testament only second to that with which he handled those of the New.

Of all their journeys the most memorable for both him and Mrs. Buttz was the winter they spent in tracing out the footpaths of the apostles, the Master, the prophets, and the patriarchs in the nearer East. From the moment when he met his beloved Paul at Corinth until he left Moses and Joseph in Egypt, rounding the entire Levantine coast, the whole Bible took on a new unity and his teaching took on a vividness and depth of conviction which was like an added revelation. More than any other factor, this probably explains why his work as an interpreter of the Scriptures kept him until his eighty-fourth year at the head of the faculty in Drew. One other supreme experience came to him when he turned with his life mate into the canyon of the Colorado. The wonderful Alps and the awful desert were here at last outdone and in silence and deep humility he discovered God as never before.

And now he sits as to the manner born in holy fellowship with the apostles and prophets and at the feet of his Master Teacher, ever learning and ever more keenly enjoying the treasures both new and old of God his Creator and Redeemer.

## TESTIMONY OF A CONTEMPORARY <sup>1</sup>

“Ah, God, for a man with heart, head, hand,  
Like one of the simple great ones gone  
forever and forever by,  
One still, strong man in a blatant land.”

**A** “STILL, STRONG MAN,” “one of the simple great ones,” has gone forever by, gone on, passed up.

Two dates, 1835–1920, bracket his eighty-five years, and there between a resultful life of singular purity, benignity, matchless dignity of simplicity, and far-reaching spiritual influence indestructible as the universe.

The beginning was auspiciously adverse, enough of hardship and handicap to challenge, brace, and toughen. All the conditions proverbially predictive of achievement were present at the outset. A country boy of good mind and morals, without means, studious, avid for knowledge, bent on education and willing to toil and agonize for it; all the promise and potency of a successful career.

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<sup>1</sup> With the understanding that nothing formal is required, that I may write with entire abandon, I willingly consent, upon request, to testify as one of Dr. Buttz's few surviving contemporaries, a running mate on the road of life, near enough during fifty years to feel his breath, see his breast heave, and hear his heart beat.

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It was decreed that most of his education should be under Presbyterian auspices and in their schools and colleges. In his youth the Presbyterians had a good chance to appropriate him. Why did they not keep him and ultimately make him president of Princeton Theological? His early associations were largely with them. He owed them much, loved them, and was prized by them. To the end of his life Princeton lost no opportunity to decorate him with her favors, conferring honorary degrees, making him an honored figure at her Sesquicentennial in 1896 and at the opening of the University's Graduate College in 1913. Princeton was proud to recognize his standing in the world of scholarship which put him on the American Committee for Revision of the Scriptures and made him a member for many years of the Committee on Versions in the American Bible Society. At his death Princeton said, "His fame as an exegete of the Greek New Testament, especially of the Pauline Epistles, was world-wide."

In his boyhood the local Presbyterian minister, the Rev. Baker Johnson, took an interest in the lad when a pupil in the village school and gave him encouragement and help. He was assisted to enter the Presbyterian Academy at Blairstown, where he took a regular classical preparation for college. After covering two years' studies in one

at Union College, Schenectady, New York, he entered the junior class at Princeton in 1856, graduated with high honors, one of the Commencement orators, in 1858, having excelled in languages, mathematics, and debating. His aptitude for acquiring knowledge, his diligence and application, his serious-mindedness and gentle demeanor caused him to be respected and admired. Why his Presbyterian friends failed to hold so desirable a young man we cannot say; but two influential incidents seem to throw some light upon the mystery.

On one of his trips across the Delaware River between Newton, New Jersey, and his home in Pennsylvania, young Henry Buttz, then a student in Newton Academy, stopped at a Woods Meeting conducted by the Rev. William Kopp and listened, sitting apart during the morning preaching. At the close the preacher had a talk with the lad and urged him to remain for the afternoon meeting and to sit near the front. The nature of the conversation between minister and student we can infer from what followed. At the second service Brother Kopp announced that he had prepared to preach from another text, but that, having conversed with a boy whom he believed the Lord wanted for the ministry, he would take for his text, "Go ye into all the world and preach the gospel to every creature." In years

## TESTIMONY OF A CONTEMPORARY 29

long after Dr. Buttz often referred to that meeting in the woods as a decisive crisis in his life. The words of that Methodist preacher entered the soul of that boy and the great career of an eminent servant of God, Henry A. Buttz, shines as a star in the crown of William Kopp, an unpublished but demonstrated Right Reverend link in the true apostolic succession.

Another unforeseeable incident (see Dr. L. D. McCabe) which helped to decree the young student's denominational destiny was that in the spring of 1856 he wandered into the New Jersey Methodist Conference meeting in Newark and, having the summer free, offered himself as a "supply under the elder" and was appointed to Vienna Circuit, where J. W. Seran was preacher in charge. There he became acquainted with the Hoagland family, prominent in the church, and particularly with Amos Hoagland and his daughter Emily. Tennyson put into rhyme the widely accepted doctrine that in the spring a young man's fancy is most prone to alight somewhere, and the family historian relates in felicitous phrase that in the rosy flush of that spring and early summer there was "a kindling of understanding" between Henry and Emily. An affair of the heart has been known to affect not only church affiliations but even theological convictions, and this attachment, at the age of twenty-one, no

1

doubt attached him more closely to Methodism by a bond which was not weakened by two years in a Presbyterian college, to the founding of which at its beginning, we may note in passing, Methodist money contributed. Thus he was divinely sealed to Methodism and inexorably decreed to Drew Seminary. On graduating from Princeton in 1858 he joined the newly formed Newark Conference, had eleven years of successful pastoral service and was then called to enter upon his lifework in Drew Theological Seminary. In 1860, on April 11, that happy "understanding" resulted in a hallowed union at the old homestead near Oxford, New Jersey, the fiftieth anniversary of which was celebrated joyously in the Drew Forest by a host of us from near and far in 1910, and the sixtieth quietly in his own house by a few who congratulated Dr. and Mrs. Buttz and themselves most, in the last April of his life.

When the General Conference of 1880 had taken Dr. Hurst from the presidency of Drew for the bishopric, "the great five" constituting the faculty were James Strong, John Miley, George R. Crooks, Samuel F. Upham, and Henry A. Buttz, who, though the youngest, had been longest in the institution and was judged fittest and ablest for the presidency. Elected at the age of forty-five, he became in time by length and breadth of service Drew's predominant personality. Upon

## TESTIMONY OF A CONTEMPORARY 31

this we quote part of the minute adopted by the Board of Trustees at its first meeting after his death:

Under the shadow of a great bereavement we pause in our business to record with deep emotion our participation in the universal sense of loss felt by all friends of Drew over the death on October 6th of Reverend Henry Anson Buttz, D.D., LL.D., and to express our gratitude for his long service as instructor, adjunct professor, professor, president, and president-emeritus.

This bereavement is unprecedented and must remain unparalleled for half a century to come, probably forever, in the Seminary's unfolding history. For his is the one only all-pervading life which has run its thread of gold through the whole length of the web of history which fifty-three years have woven in the loom of time for Drew.

To the intimate friends of the Seminary this may well seem a lonely time, for, from the opening of its doors in 1867 until now, the institution has never been without its Buttz. His presence has pervaded every room in every building and covered every inch of ground, filling the entire life of the Seminary inward and outward and the farthest fields of its influence from Mead Hall to the ends of the earth wherever the gospel is preached through the whole world by the sons of Drew. This pervasive personality was so nearly omnipresent in Drew Seminary for so long that he came to seem like the Spirit of the Place. He touched and influenced the life of every student Drew ever had up to his retirement. He is the only man in Methodist history whom *The Christian Advocate* could describe as "Teacher and Ideal of Three Thousand Ministers of the Gospel."

The Seminary has had five Presidents—McClintock, Foster, Hurst, Buttz, Tipple; so runs the great succession.



Only twenty-one of its fifty-three years have been under any other presidency than that of Dr. Buttz; his was thirty-two years; the other four average up to date five and a half years each.

To-day we simply make official record of the close of a shining and beneficent career and the withdrawal at the ripe age of eighty-five of a pervasive, persuasive and potent personality, symmetrical, benign, unspotted from the world, revered and beloved, his name a synonym of all the Christian graces. We stand at attention with a gesture of salute to one of the leaders of spiritual forces, one of the Captains of Salvation in the armies of Jesus Christ, Dr. Henry Anson Buttz.

It is also true that as in Drew Seminary, so likewise in the Newark Conference his presence pervades its entire existence from its organization in 1858 to his death. Of the men elected to the episcopacy from that Conference none was worthier of that office than he, and none ever had any such place as he acquired through sixty-two years in the life, the affection, the ever-increasing reverence of that body manifest in every possible way. At the top of the Newark Conference's roll of honor is the name of Henry A. Buttz.

For an institution like Drew he was an ideal head, better fitted perhaps for a theological seminary than for a college. Enforcing discipline on vicious students or coltish young-bloods would have been an uncongenial task for him and they

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might have taken advantage of his amiability, though of this we are not quite sure. In his own communion his contemporaries most like him in spirit and work were William F. Warren, thirty years president of Boston University, and William X. Ninde, president of Garrett Biblical Institute and later bishop. Another white soul whom some minds linked with him was Albert J. Lyman, forty years pastor of the South Congregational Church, Brooklyn. J. W. Bashford was a kindred spirit.

Dr. Buttz had no sharp angles for men to run against and hurt themselves, yet plenty of stability and firmness. Perhaps unfailing amiability was his most "amiable weakness" as well as the most irresistible element of his power. The summer of charity was in his heart, the law of kindness on his lips. He was one of the most modest and unobtrusive of men, shunning, not seeking, the limelight, exquisitely aware of the presence of others, deferential toward his brethren, in lowliness of mind esteeming others better than himself. His sense of the sanctity of Christ's kingdom made the self-seeking ecclesiastical politician seem "a toad in the baptismal font, a spider in the communion cup." He would have approved a litany containing Marse Henry Waterson's phrase, "From the 'despicable infamy of self-seeking' good Lord deliver us." Very early

in his career he got into his "declining years" by declining various positions of honor and influence, among them in the course of time the chair of systematic theology and the editorship of the Methodist Review. His Morristown neighbor, Dr. Buckley, might have said to him as once to another, "I have never seen you reaching after anything for yourself." The Man of Galilee who set a little child in the midst of ambitious men and said, "Become like him," might in our time have pointed to Henry A. Buttz and said, "See, this is what I mean."

When Charles Cuthbert Hall was called to the presidency of Union Theological Seminary at a time of sharp clashing between progressives and conservatives in the presbytery and seminary, by which New York Presbyterianism was rent asunder, one who knew Dr. Hall said, "He is an embodied eirenicon. Men cannot quarrel in his presence." But Dr. Hall was a less potent and a less permanently prevailing harmonizer than Dr. Buttz, whose presidency was without show of authority or desire to rule, but, rather, seeking only to be servant and burden-bearer for all.

Someone defines a Christian as a person who is nice to live with. Henry A. Buttz had mastered what Bishop Oldham calls the "science and art of Live-with-ics" as completely as any human being we ever knew. We believe that all the

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faculties Drew ever had will agree to this. There was more "sweetness and light" in him than in the author of that redolent and refulgent phrase.

One Monday morning many years ago the New York Preachers' meeting found itself without a program, the expected speaker having failed to appear. Someone seeing Dr. Miley moved that he be requested to take twenty minutes to speak about Drew. "Uncle John" gave an interesting report of the Seminary and its work and closed with a descriptive mention of each of his colleagues. Of the president he said, "Dr. Buttz is one of the most beautiful characters Methodism has ever produced." That was the testimony of one strong man to one still stronger with whom he lived in daily contact year after year. Poll the faculty of Drew at any time in its fifty-three years and the vote would be in accord with Dr. Miley's estimate. In 1921 Dr. Robert W. Rogers, after living twenty-seven years in the faculty with Dr. Buttz, is telling the Conferences that he never knew him to do the wrong thing or to say the wrong word. It is not remembered that he ever wittingly hurt the feelings of any creature. To hurt his feelings wittingly would have been a brutal sin. His sensitiveness was more for others than for himself. A more sympathetic man has not lived among us. To his students he was father and elder brother. The measure of his

practical beneficence inside and outside of Drew is unknown, for he concealed it. He did good in the dark, went on missions of mercy and help stealthily as if kindness were a crime. Ask his students scattered now over the whole earth.

When Gerhard J. Schilling, the converted German idol-seller in India, having worked his passage from Bombay to England by painting the outside of the ship during the voyage, and from Liverpool to New York by serving as cabin boy or man-of-all-work to the captain, reached Madison to study for the ministry, and after telling his story to the President, said, "Now I have three dollars and seventy-five cents left. How much education and salvation will they buy?" he found in Dr. Buttz precisely the helpful friend he needed financially and every other way. His story as told by Chaplain McCabe is cited here because the case is almost certainly typical of scores and hundreds.

Of a musical company we read that "some of the members have developed 'temperament.' This has made the manager a diplomat of the first order. He has to be." Heads of institutions are seldom sure of a tranquil time. "Uneasy lies the head that wears a crown." President Angell, of Michigan University, is quoted as having said that a president may expect an attack from some quarter about once in five years. Dr. Buttz ad-

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ministered the presidency for thirty-two years with scarce a visible ripple of disagreement anywhere. Never but once did I see him under criticism from any source, and then it was unimportant. But he was so astonished and wounded that he said quiveringly to a friend, "This will kill me." The answer he got was: "O no, it will not. It won't hurt you a particle. You are so unused to criticism or opposition that you do not know what to make of it. It is one of the regular perquisites of an administrative office." His Board of Trustees so uniformly approved all that he did and agreed to all his suggestions that one of them said to him, "What kind of dope do you give men to make them so docile and submissive?"

One of the explanations of his wisdom is that he was not crippled by the conceit of self-sufficiency. Needing advice as little as any man, he yet took counsel with faculty, trustees, alumni, friends of the Seminary, and carefully selected personal friends, including such men as George G. Reynolds, George T. Cobb, William Hoyt, John S. McLean, Ezra B. Tuttle, S. W. Bowne, George J. Ferry, and Stephen Greene, every one of whom felt himself honored, not taxed, in being consulted by one so eminently wise, so kind of heart, so utterly unspotted from the world. One with whom he took sweet counsel through many

years on matters personal and official recalls the words Longfellow attributed to Ponte Vecchio, the Old Bridge in Florence: "And when I think that Michel Angelo hath leaned on me, I glory in myself." But human counsel was not the supreme source of his wisdom. That was high up among the hills whence cometh our help.

At the close of one of Chesterton's lectures in which he several times mentioned "wisdom," a questioner from the audience asked, "What is wisdom?"

The big man's tone and manner changed. His voice and countenance grew reverent. He rose to his full six-feet-three and solemnly repeated part of the sublime twenty-eighth of Job: "What is wisdom? Where shall wisdom be found? The depth saith, It is not in me; and the sea saith, It is not in me. It cannot be gotten for gold nor valued with the gold of Ophir, with the precious onyx or the sapphire. No mention shall be made of corals or of pearls, for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it." This Chesterton recited with manifest emotion, and closed majestically with, "The fear of the Lord, that is wisdom, and to depart from evil is understanding." And that was the most moving moment in all the evening.

If at any time in the forty years of my preaching and lecturing and making addresses at Drew I had mentioned "wisdom" and some auditor had

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risen to ask, "What is wisdom and where can it be found?" I might have pointed to Dr. Buttz and answered: "You have not far to go. You need not ascend into heaven to bring it down, nor descend into the depths to bring it up. You can find it right here. Its throne-room is in the heart of God, but it abides also in the heart of this man of God."

"The best men ever prove the wisest too,  
Something instinctive guides them still aright."

Inscribed over Matthew Arnold's grave are the words, "Light is sown for the righteous." Such do not walk in darkness.

The preaching of this eminent New Testament scholar brought the lore of biblical learning to the level of common comprehension. His sermon in Saint John's Church, Brooklyn, in April, 1879, on the disciple whom Jesus loved leaning on Jesus' breast so charmed a young girl, whose goodness won for her in her pastor's mind the private name of Little Gold Girl, that the gist of that sermon got into her journal and into her character, in both of which it still remains forty-two years after.

The chaste English of his simple style recalls by contrast the pompous rhetoric of Dr. S. H. Cox, of First Presbyterian Church, Brooklyn Heights, as preserved in the tradition of his prayer at the dedication of Dr. Richard S. Storrs'



Church of the Pilgrims: "O Lord, Thou art the *summum bonum* of our felicity, the *ultima thule* of our desire, the *sine qua non* of our existence."

Dr. Buttz was winsome and human. "Every man is entitled to a few peculiarities" was one of his shrewd, kindly sayings. We could not regard it as a plea for any queernesses or gaucheries of his own, but, rather, as his lenient, apologetic indulgence toward the faults of others. His chief "peculiarity," so far as we could discover, was an extraordinary and almost incredible freedom from faults. In our half-century search for "peculiarities" we have been delighted to detect two which bring him somewhat nearer to most of us, though both are alleged to connote greatness. One was his habit of distributing umbrellas miscellaneously, bestowing them inadvertently on the places he visited. He had to discontinue taking an umbrella on his trips away because he could not get it home again nor tell where he left it. Against the excessive altruism of that particular one of his various philanthropies his friends and family remonstrated. The other "peculiarity," not so rare as it ought to be, was a frugality of legibility in his handwriting known to compositors and to correspondents who genially explained that they prized his every word so much that they disliked to lose even one of them. In this, however, he was less "peculiar" than some other great

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presidents and educators, notably James McCosh, of Princeton, and Joseph Cummings, of Wesleyan University, one of whose students said that on receiving a note from Prexy he was puzzled to decide whether it was an invitation to dine at the presidential mansion or a notice of expulsion from the institution.

If I were called upon at the present moment to validate the doctrine of Christian Perfection as taught by my church, I would not argue, though argument were easy. I would simply offer Henry A. Buttz as "Exhibit A" and consider the question settled. I would say to the negative, "If you think you can dispose of this very concrete and indestructible piece of evidence, bring on your X-ray machine, search him and try him and see if there be any wicked way in him and find what flaws may 'lurk i' the stuff.'" Imagine a skeptical hypercritic standing over our Dr. Buttz to "put his finger on the place" and to say, "Thou ailest here and here," with observant angels crying from the amphitheater seats, "It is to laugh!"

Let the examiners read Paul's practical Course of Perfection in Romans 12. 9-18 and then say if in any one of the twenty-three requirements this man fails to pass at 100 or 100 plus. Here it is:

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Be kindly affectioned one to another with brotherly love; in honor preferring one another.

Not slothful in business; fervent in spirit; serving the Lord.

Rejoicing in hope; patient in tribulation; continuing instant in prayer;

Distributing to the necessity of the saints; given to hospitality.

Bless them which persecute you; bless, and curse not.

Rejoice with them that do rejoice, and weep with them that weep.

Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Recompense to no man evil for evil. Provide things honest in the sight of all men.

If it be possible, as much as lieth in you, live peaceably with all men."

Saints are made in various ways. In this case by a special and very exceptional process. If, as Carlyle said, one is nearer God after mastering Euclid than before, and if, as is claimed, pure mathematics is a moral discipline by which the student is winnowed of vanity and sin, what shall be said of the cleansing power of the New Testament for one who steeps mind and soul in it? What limit can be placed on its potency for raising moral excellence to the  $n^{\text{th}}$  power? Suppose

now it were desired to produce a moral masterpiece, a veritable indubitable saint, how would you proceed? Can you think of any better suggestion than to put your man to soak in Greek and the gospel? And if you steep a man in the New Testament for a lifetime, what else can you expect than the result you have in Henry A. Buttz, who saturated his whole being with it through seventy years and became naturally and inevitably a New Testament saint? To him the New Testament was the supreme literature of the world. He loved Greek not primarily as a linguist for its perfections, but because it enabled him to get closer to Scripture meanings. In the sixteenth century he would have left Oxford with Erasmus because that university could teach no Greek. Naturally he was in taste and style a purist. "Nothing superfluous" was his motto. Chaste simplicity characterized his language and his life. Anywhere and at any time it would have been easy to believe that he had just come directly from conversing in Greek with Jesus and John and Paul.

He has often been called a saint. The word is unacceptable in some quarters. Joseph Conrad does not like it. Those quarters may apply to this man whatever name they prefer. We insist only that the name must fit the facts. Have we made him look like Jesus? What did the Son of

God come for, if not, for one thing, to duplicate himself in individuals, giving them his image and likeness? Blessed are they who have the wit to perceive Perfection when it moves among them, and who get for themselves the credit of conceding it, and who have the decency to be duly deferential toward it. If they even cower in its presence that will be a hopeful sign. Christlike men and women? Do we not know them by hundreds and thousands? In Christian history and in heaven they are a multitude that no man can number. One who participated in the first annual Love Feast, after Dr. Buttz's death, held on Monday morning of Commencement week, wrote: "It was a memorable meeting. Of course the major theme was Dr. Buttz, and it seemed absolutely normal to talk about him in terms generally used in testifying to our Lord. The entire service was like its subject. Every hymn was started spontaneously (no organ). Every prayer and tribute partook of his quiet simplicity and sweetness. It was very beautiful."

President Buttz's two retired years were an ideal close for an ideal life, peaceful and serene. In those years an old friend wrote him: "One night when mine eyes were held waking, I beguiled the time by trying to recall Latin phrases. When I came to '*otium cum dignitate*,' I said, I know where Otium C. Dignitate lives. He is in the

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old White Colonial opposite the old stone gates of Drew Seminary."

In his quiet home, sweet with domestic blessedness, atmosphered and beamed upon from without by universal love and reverence, he sat with the dear wife of his youth, facing the great estate across the road, contemplating the sacred scene of his life's labors. His last outing was again to Drew Forest on Christmas Day, 1919. After a joyous visit with children and grandchildren, he entered his home for the last time; and the travelworn Pilgrim passed to a chamber facing the sunrise. The name of that chamber was Peace.

If now I were an artist, privileged to paint Drew's great president in academic costume, I would like to paint that tall, venerable figure, not in rustling black silk Oxford gown, but, rather, robed in noiseless soft white velvet in token of the strong man's quiet gentleness and spotless goodness.

It is over half a century since the kindly hand of a minister named Buttz was first extended in greeting to the hand which here commemorates him. In 1865 a Wesleyan University senior, home on vacation, in Paterson, New Jersey, was surprised to receive a friendly call from a stranger, the scholarly, highly respected, and beloved young pastor of Prospect Street Church, who, without any reason save his own alert peripatetic gracious-

ness, sought out that unknown college boy and all unwittingly made a friend of him for life.

In the same year that Wesleyan student heard a sermon on "The Beauty of Holiness" (Psa. 96. 9) from J. L. Dudley, of the South Congregational Church, Middletown, Connecticut, the one pastor there who had literary gift and grace along with rare spiritual apprehension and power of interpretation. The fervid close and climax of that sermon, carried by memory across fifty-seven years, may fitly close this testimony of a contemporary:

"A beautiful life! It is great to build it. It is glorious to leave it as a sign that we have been. Pageants fade, columns crumble, and crowns are but dust, but a beautiful life is a charm immortal, a day with no sunset, a melody, a joy forever." Such, all men aver, was the life of Henry Anson Buttz. And now that he is gone, all we who knew him long and well may say to each other:

"Henceforth the vision of him shall creep into the study of  
imagination,  
And every lovely organ of his life  
Shall come apparelled in more precious habit, more moving,  
delicate, and full of power,  
Into the eye and prospect of the soul,  
Than when he lived and moved upon the earth."

*William V. Kelley.*







HENRY ANSON BUTTZ AT HIS TWENTY-FIRST BIRTHDAY

## TRIBUTE OF A SUCCESSOR<sup>1</sup>

**W**HEN John Henry Newman was asked to describe John Keble, the gentle rector of Hursley for thirty years, and the author of *The Christian Year*, he replied, "How shall I profess to paint a man who will not sit for his portrait?" It is difficult, however long or intimately one may have known him, to portray a man so self-effacing and so beautifully spiritual as was Henry Anson Buttz. Many of Dr. Buttz's students would probably be inclined to compare their beloved teacher with the English schoolmaster, Thomas Arnold, but he was more like Keble than Arnold, "who differed from Keble in almost every point." When Keble went from Oriel College, Oxford, to his first country parish, there followed him several young men to be with him as pupils who forever marveled at the absence of personal ambition. The students of Henry A. Buttz were similarly impressed. His very evident disrelish for *place* in the life of the denomination, to which he gave absolute allegiance from the moment he was received into its fellowship, his unstudied

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<sup>1</sup> This Tribute by President Tipple appeared in the *Methodist Review*, January-February, 1921, and is reprinted in large part by permission of the Editor.

indifference to ecclesiastical preferment amazed his pupils and other people as well.

Mr. Gladstone once said that during the time he had been prime minister he had been personally asked for every great office in the state, including the Archbishopric of Canterbury. Not only did Henry A. Buttz not seek office but he turned from it. When he was in Europe in 1892 he was elected editor of the Methodist Review, to fill the vacancy caused by the death of Dr. James W. Mendenhall, but declined the election. How many of his old boys will recall a remark which he let fall occasionally, "I have never asked for an appointment, I have never sought a promotion," or this other word: "No one is so poorly cared for as he who starts out in the ministry to care for himself." His conception of Christian service, and the working theory of his own life, was based upon his Lord's words, "The Son of man is come not to be ministered unto, but to minister." And it is difficult to portray one who is so constantly going about doing good that he finds no time to sit for his picture!

I first saw Dr. Buttz in September, 1884. I carried with me when I left my home in Central New York to matriculate as a student at Drew, two letters addressed to the president of the Seminary. They are on the table before me as I write, Dr. Buttz having found them among his

papers and given them to me a short time before his death. One of them is signed by "J. J. Brown, Professor of Physics and Chemistry" at Syracuse University, and the other by "C. W. Bennett," of the same university, where I had taken my college course. They both bear date of September 15, 1884, and were written by these two great teachers of a former generation to introduce a young student "full of hope, courage, and work" to another great teacher's "favorable regard." I did not need letters of introduction to Henry Anson Buttz—no student who ever came to the Seminary of which he was the honored head for thirty-two years required any official passport to his interest and affection—but I cannot read the gracious, generous words of my old college professors, long since gathered to their fathers, without dimming eyes and an immeasurable feeling of gratitude.

Dr. Buttz at that time was in his fiftieth year. He was tall, erect, with a kindly face, a friendly eye, and jet black hair. He was the youngest of the five professors, affectionately spoken of by countless Drew students as "the great five," but he had been related to the institution for a longer period than any one of them.

Drew Theological Seminary was one of the first fruits of the Centennial of American Methodism fittingly observed in 1866 by the authorization of

the General Conference. The story of the beginning of Methodism in the United States and of its development during the first one hundred years is one of the romances of Christian history. The little one had become a thousand and the small one a great nation.

The formal opening of the Seminary took place November 6, 1867, and my honored colleague, Dr. John Alfred Faulkner, has given it as his opinion that "it was one of the most important events in the history of our church in this country," in that it was the first time in the history of Methodism when a regular theological seminary as such was publicly proclaimed and adopted by our church, and adopted in a gathering uniquely representative. While similar schools had been begun previous to 1867, one at Concord, New Hampshire, and another at Evanston, Illinois, they had avoided the name "theological seminary," so great were the prejudice and pressure against using it. There is no need to give here the reasons for this prejudice; it is sufficient to call attention to the openly flaunted hostility of some, and the unspoken fears of many in the denomination as to theological seminaries *as such*, and to the very representative company of Methodist leaders who gathered at Madison, New Jersey, that November day a half century or more ago, at the launching of the new enterprise. In

this company were all the bishops, all the book agents, all the missionary secretaries save one, most of the editors, and two hundred ministers representing twenty-four Conferences, and among these was a young pastor from a nearby village, Henry Anson Buttz. He had been appointed to Morristown in March of this same year by Bishop Matthew Simpson, who was one of the speakers this beautiful November day. Dr. Buttz told me more than once of the profound impression which was made upon him by the exercises and addresses of that day. I like to think of this occasion as the beginning of his relations with the school in Drew Forest, which were to be terminated by his death fifty-three years later, October 6, 1920, though it was not until some few weeks had passed that he was asked by the president of the Seminary to give instruction in the Greek Testament.

The first mention of the name of Dr. Buttz in the records of the Board of Trustees, in which, after his election to the presidency of the Seminary in 1880, it may be seen on almost every page, I find in the account of the meeting of May 18, 1870, in the fine handwriting of Mr. Charles C. North, the distinguished Methodist layman and father of Dr. Frank Mason North: "Reports were received from Dr. Foster, Dr. Strong, Rev. Mr. Buttz, Mr. J. H. Worman, Dr. Nadal." At a

meeting two years before, however, April 23, 1868, "it was resolved that the Executive Committee be authorized to employ an additional tutor," and I incline to think that it was by this action of the trustees that Dr. Buttz entered upon his unique and in some respects unsurpassed career of teaching at Drew Theological Seminary.

Dr. Buttz had been preaching something more than ten years and had already come to distinction as an attractive and persuasive preacher. Nor was he without experience as a teacher, having been given oversight of a district school during his fifteenth year, and ever afterward was alternately learning and teaching to the end of his days. As is stated elsewhere, Dr. Buttz taught for a brief time at Milton-on-the-Hudson in New York State, and within the bounds of the New York Conference, of which Dr. John Miley, a beloved colleague of Dr. Buttz for nearly a quarter of a century, was a member. On one occasion after he had become a member of the Drew Faculty, Dr. Miley went to Milton to lecture and returning to Madison reported that the people of this Hudson Valley village "couldn't talk of anything or anybody except a young schoolmaster by the name of Buttz who had taught there some twenty-five years before."

The death of Dr. McClintock, March 6, 1870, left a vacancy not only in the presidency of the

Seminary, but in the Department of Practical Theology in which President McClintock had lectured. At the request of Acting President Bernard H. Nadal, who had been professor of historical theology from the opening of the school, Dr. Buttz gave instruction in practical theology, and was offered the chair. Some years ago he told me that when the trustees met in May, 1871, to fill the vacancy, after the meeting was over, Bishop Janes said to him, "We would have elected you if you had not said that you did not desire it," and the good man did not desire it. He was a Greek! True, he taught Hebrew, and was always interested in it, and even when near the end of the journey expressed the modest opinion that if required he could still teach it. But Greek was his life. He was wont to say that he dreamed in Greek. The New Testament to him was more than literature. Saint Paul was more than a name. The Epistle to the Romans, or the Epistle to the Galatians—who of his students ever really understood those wonderful letters until he explained them? Who ever heard him read First Corinthians 13 and 15 and give an exegesis of these incomparable chapters without a keener realization of their majesty and beauty and power, and without a real exaltation of soul? Dr. Buttz was never coldly academic in the classroom. I suspect that some of his students



may sometimes have thought that he was hardly academic enough, that he was not sufficiently exacting in his pedagogical requirements or demands. We did not perhaps fear the results of examinations in his department as in some others. Now and then possibly some one would take advantage of his utter kindness of spirit, but no one ever questioned the amplitude or accuracy of his scholarship, the richness of his spiritual insight and knowledge, the purity and strength of his love for the Book. One of his pupils, himself now a well-known teacher of preachers, bears this testimony: "Aside from that unfailing friendliness that was always glorifying him, I have one very vivid recollection of Dr. Buttz, namely, as a teacher of the Greek New Testament. As he stood before us aflame with love and knowledge, he was a living example of the interest he sought to awaken. I have always had a different feeling for the New Testament since I knew how he loved it." Another of his students, likewise a teacher of the Bible and a Greek scholar of growing fame, wrote in a letter to me, "I thought of Browning's 'A Grammarian's Funeral,' when I heard of the death of Dr. Buttz."

But he was more than a grammarian. He was a "living epistle," a radiant gospel. His teaching was not confined to the classroom. His mightiest teaching was not done in the classroom. In his

walks on the campus the very ground on which he had stepped seemed to have been made sacred—

“The place seemed fresh—and bright and lately trod,  
A long path showed where Enoch walked with God.”

When he prayed in the morning chapel service, quietly, simply, expectantly, we all became conscious of the presence of God. Wherever we saw him or heard him, in the classroom or elsewhere, it was easy to believe that having seen him we had seen the Father. “I can talk with men about God,” a man once remarked, “but I find it very difficult to introduce men to God.” Yet this was what Henry A. Buttz was always doing—and without effort and without consciousness. This is the tribute which all his sons in the gospel and his colleagues of the faculty pay him: “Among all the teachers that I have ever had,” writes a Drew missionary from India, “and I think among all the men that I have ever met, there has been no one who by his daily life has so deeply impressed me with the fact that there is a man who day after day lives up to the Methodist idea of holiness.”

One of his beloved colleagues, Dr. Robert W. Rogers, at a gathering of students fully twenty years ago, referred to him as “a holy man who does not know it,” and this was literally true.

The largest asset of Henry A. Buttz as a teacher was his superlative goodness. Some years ago, when a young man in a Western city was trying to decide which theological school to attend, his father said, "I would rather have you go to Drew than anywhere because Henry A. Buttz is there."

Nor did his influence end when men graduated. The memory of his goodness was a daily spur to courtesy and service. It was impossible to escape the conviction that he was affectionately interested in all that we were doing, and especially in what we were! How the light of his benignant face stimulated us to greater zeal and a more persistent devotion! How his haunting eyes troubled us when we came short of our best! When Frederick Arnold was writing the life of F. W. Robertson, the English preacher-prophet, he went to Brighton for the purpose of collecting material. While there he stepped into a book-seller's shop and found that the old bookman had a portrait of Robertson in his parlor. "Do you see that picture?" he said. "Whenever I am tempted to be mean, I run into this back parlor and look at it; then, whenever I feel afraid of meeting difficulty, I come and look into his eyes, and they put new force into me." Many a Drew man, who has had the picture of the "good master" hanging on his study wall from the day when under the trees of the Forest he blessed him and

sent him forth to proclaim the evangel, could bear a similar testimony.

There have been three distinct periods in the history of Drew Seminary: the first somewhat more sharply defined than the others, 1867-1880, during which there were three presidents, John McClintock, Randolph S. Foster, and John F. Hurst; the second covering in general the years when the faculty consisted of James Strong (1868-1893), John Miley (1873-1895), George R. Crooks (1881-1895), Samuel F. Upham (1883-1905), and Henry Anson Buttz; the third, the more recent years. The one name which binds these three periods together is that of Dr. Buttz, and it always seemed to us that through him we reached into the even more distant past of American Methodism, for at the opening of the Seminary that November day, 1867, when Dr. Buttz may have caught a vision of the Divine Will for his life, there was present a venerable preacher, the Rev. Henry Boehm, then in his ninety-third year, Bishop Asbury's traveling companion along many a rough and wearisome road, in many States, and the sharer of his hardships and trials during many years, who, as he sat upon the platform, and later in the day when he spoke, bound Drew Seminary with Asbury and that most heroic period of American Christianity. That noble hymn, "Faith of Our Fathers," is never sung by the men of Drew

without a quickening of the pulse, a kindling of the emotions and a deepening sense of its significance.

At the General Conference of 1880 President John F. Hurst was elected a bishop of the Methodist Episcopal Church. In December of that year the trustees of Drew Seminary met in Madison to elect his successor. There was a large attendance, including Bishop Simpson, who presided, Bishop William L. Harris, who made the prayer, and the recently elected Bishop Hurst, together with a notable group of laymen and ministers.

Before proceeding to the selection of Bishop Hurst's successor, the vacancy in the chair of practical theology caused by the resignation of Dr. Daniel P. Kidder was filled by the election of Dr. Samuel F. Upham, after which Dr. James M. Buckley moved, "that the Board proceed to elect a president of the faculty." Of the thirty-three votes cast, Dr. Henry A. Buttz received twenty, and Dr. George R. Crooks, professor of historical theology, twelve. The election was made unanimous and a little later Dr. Buttz was presented to the board, gravely accepted the responsibility, and entered upon his long and notable administration, covering an entire generation, 1880-1912, a longer period than the total years of administration of the four other presidents of Drew Seminary.

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Dr. Buttz was not primarily an administrator. His tastes and training were along other lines. He was in no modern sense a "financier," neither had he genius for organization. His early studies were not the financial pages of metropolitan dailies, and he had no skill as a money-maker. Yet how zealously and with what splendid courage he entered upon the work for which he had been designated! He was not without experience in raising funds for the Seminary, for in the dark days following the complete loss of the fortune of Daniel Drew, and the consequent loss of the promised endowment of the Seminary, which had not yet been paid over to the trustees, Dr. Buttz spared not himself, but labored side by side with President Hurst, going every whither seeking funds, returning home late at night, teaching by day, and giving self-sacrificial assistance in creating a new endowment. The dire catastrophe of 1875-76 prepared Dr. Buttz in no small measure for the administrative duties which he assumed in 1880. From the first he showed rare skill in interesting friends in the Seminary. His methods were never spectacular, seldom perceived even. This was largely due to the man himself rather than to a carefully worked-out scheme of procedure.

One of his "boys," now a very successful college president, says that in consultation as to the best

method of financing an educational institution, Dr. Buttz told him that his plan was to tie up a few strong friends of the Seminary who would be ready to give of their means, and to put enough of their lives into it to feel that it was their own child; that this was much less difficult than going to the multitude, and was the only way in which he could find sufficient time to meet the demands of the classroom as well as those of the administrative office. From my personal knowledge I know this to be exactly the case. It is unfortunate that there seemed to be no alternative. Theological schools in America have had all too few interested and contributing friends. In the British Wesleyan Conference every church is required to take two collections every year for theological education. In Australia the denomination makes abundant financial provision for ministerial training. Some ecclesiastical bodies in the United States give annual aid to their theological schools, but as yet Methodism has done comparatively nothing, save as here and there some individual has become interested through the personal efforts of a Dr. Buttz. How admirable the "plan" which necessity compelled Dr. Buttz to adopt, the record of the achievements of his administration will disclose! What friends he made for his school! What generous benefactions he obtained!


After his death the editor of one of our official church papers, an honored alumnus of Drew, gave to his editorial announcement of the death of Dr. Buttz the significant and expressive title, "A Man Who Was an Institution." The fine appositeness and discriminating exactness of this characterization are best appreciated by those longest associated with Dr. Buttz in the fellowship of teaching and service of Drew. For three decades he planned and prayed and toiled unceasingly and achieved. The Cornell Library was opened in 1888, the first of several buildings built during his administration, and how beyond his early dreams it has grown! What splendid private collections have been given to it! The hope of Dr. McClintock voiced on the opening day in 1867, that the Seminary might be a historic center, and that in its library might be found much relating to the early history of Methodism, was more than realized during the presidency of Dr. Buttz. Originally built to hold forty-three thousand volumes, Dr. Buttz saw accessions by the tens and hundreds and thousands, until at the close of his administration the library was perhaps the largest among the educational institutions of the denomination, numbering one hundred and thirty thousand volumes.

Before the Cornell Library was completed I find that he was telling his trustees of the urgent



need of a new dormitory building, and this prospect having been authorized he soon found two great-hearted laymen, William Hoyt and Samuel W. Bowne, who expressed their willingness to give the building, and straightway Hoyt-Bowne Hall was erected at a cost of \$105,000, and formally opened to the students in October, 1894, at which time Bishop Hurst delivered a memorable address on "The Romance of Drew," in which, after speaking of the great beauty of the new edifice, he said: "But there is a finer hall than this. An unskilled human being, without culture of mind or voice, called to the great work of the ministry, and with little else than a call, with few friends and no money for education, not fit for the humblest pulpit in the land, and not daring to turn his back upon the greatest, sitting day after day at the feet of wise men, then after the 'three years in training,' going out upon the great field of the wide world, to whom no zone has its rigors of cold or heat, no ocean its tempests, no language its limitations, and no idolater too low for its ministrations—that belongs to a higher architecture than ever floated in the mind of Wren when he reared Saint Paul's Cathedral, or of Michael Angelo when he poised Saint Peter's dome in midair."

It was his profound conviction of the truth of this, his beautiful sensitiveness to the holy priv-



ileges of this "higher architecture," I am persuaded, which made Drew seem so attractive to Dr. Buttz. He never spoke of it save with glowing lips. He seemed never to desire anything else. Doors were swung open to him but he would not enter. Other educational institutions, of wider fields of usefulness, at least of larger size, coveted him, but he would not listen. About eighteen months after the opening of Hoyt-Bowne Hall the General Conference met in Cleveland, Ohio. Dr. Buttz was a delegate, leading the Newark Conference delegation as he had in 1884 and 1892, and as he did in 1900, 1904, and 1908—the other General Conferences of which he was a member, 1888, when James N. FitzGerald was a candidate for the episcopacy and was elected, and 1912, being second in the delegation. For a number of years there had been a growing sentiment for his election to the episcopacy, though not with his encouragement or approval. In 1888 at the General Conference in New York he received 115 votes on the first ballot. The General Conference of 1892 voted not to add to the number of bishops, and four years later there was a strong feeling against electing any new bishops, but the Committee on Episcopacy recommended "that the Board of Bishops be strengthened by the election of three general superintendents." This report was amended on a

motion offered by Dr. Charles J. Little substituting "two" for "three" and thereafter adopted.

On the first ballot Dr. Buttz received 72 votes out of 521 cast, and was fifth in the list; on the second, 96; on the third, 153; on the fourth, 233; on the fifth, 266, which was more than a majority. Moreover, on this ballot he was leading all the others. The sixth ballot showed an increase to 291, lacking only 48 votes of the two thirds required for the election. The next ballot disclosed a slight falling off in Dr. Buttz's vote, and he is said to have remarked to Mrs. Buttz, "It is going our way now." It was not until the fifteenth ballot, however, that there was an election, Chaplain McCabe being chosen on that ballot, and Bishop Cranston on the sixteenth. Bishop Bristol, in his *Life of Chaplain McCabe*, gives expression to this conviction: "But for the two-thirds rule it may be doubted whether Chaplain McCabe would have been elected. If under a majority rule the ballots had been cast as they were cast, Dr. Henry A. Buttz would have been elected on the fifth ballot. Only one other possible result of this election of bishops at the Cleveland General Conference would have given the church greater satisfaction than did the election of Chaplain McCabe and Dr. Cranston, and that would have been the election of three bishops, as the original report of the Committee on Episcopacy

contemplated, and one of the three had been that eminent scholar and educator, Dr. Henry A. Buttz." That his election would have been gratifying to multitudes in the church is beyond question, and he surely would have adorned the high office and maintained its traditions of leadership and influence. But I have never felt that he desired it. The impression was very general at Cleveland while the balloting was in progress not only that he was unconcerned but that he was indifferent.

Dr. Buttz was not a communicative man. He seldom spoke of himself, and he almost never allowed himself to be betrayed into any reference to personal matters; but in these latest years, for reasons which were obvious to members of the family circle, I would now and again venture, just as I did with my own father when he was fourscore, to tease him about the "reasons" urged against him by overzealous friends of other men who were being voted for at Cleveland. "Yes," he would say with a quizzical smile, "Yes, they did say that I used tobacco," and then he would add, "Well, perhaps I did, and didn't know it." While he probably would have regarded an election as a command of the church to serve in another field, he said at Cleveland, while the balloting was going on, that if by chance he should be chosen, he could not accept until he

had consulted with the trustees of Drew, and as he came up the steps of the president's house on the campus on his return from Cleveland, about the first words he uttered were, "I never was happier in my life than I was when my vote for the episcopacy began to go down," and he meant what he said. His love for Drew burned incandescent and undimmed to the very end of his days.

In the immediate years following the Cleveland experience another noble building rose on the campus known as the Administration Building and Chapel, the gift of two unfailingly generous trustees. Ten years later the Bowne Gymnasium was erected, and the Samuel W. Bowne Hall was provided for through a bequest of the donor, who died the year his gymnasium was completed, though this latter building, a copy of Christ Church Hall, Oxford, was not begun until after Dr. Buttz had resigned the presidency.

But as I have said with regard to his teaching, Dr. Buttz's largest value to Drew Seminary was not in the friends he made for the school or the buildings or endowment he obtained. It was himself, his personality, his life. Henry A. Buttz was a great man, a great Christian. He had surpassing qualities of goodness and power, but of all the men I have ever known, or of whom I have ever written, his personality is most difficult of

analysis. The very simplicity of it, like the preaching of John Hall, and, indeed, of his own preaching, defies description. He was one of the most unselfish men I have ever known, and as unaffectedly humble as Rowland Hill, who, as the shadows thickened at the last, was heard to murmur, "I shall creep into heaven through some crevice in the door." He was as saintly as John Fletcher and, like him, "wist not that his face did shine." One of his most brilliant preacher sons sums up his estimate of his teacher-friend in the pregnant sentence: "He had the brains of a man, the heart of a woman, and the soul of a child."

Dr. Buttz's interest in people was constant and unalloyed. His love for men was prodigious. Three thousand students have felt its power and contagion. The timid in his presence became at ease, the weak were conscious of new strength, the transgressor went from his office uncondemned and resolved to sin no more. His belief in men was even more marked than was Charles Kingsley's. He was a member of numerous boards and other church organizations and faithful in his attendance, though his voice was seldom heard in debate. He traveled widely, was a lover of nature, and had a deep appreciation of the beautiful, which to many doubtless seemed lacking. He was genial, good-tempered, never dogmatic, broad-minded and tolerant, yet a man of

strong convictions. Trust was a habit with him; he kept faith with children and everybody else. Without jealousy, deeply sympathetic with those in sorrow, devotedly faithful in his friendships, he was in constant demand for funeral occasions. And is not this significant?—he was often counsel for the defendant in Conference trials, but never for the church.

He was always lenient with weak, erring, handicapped people, and charitable in his judgments. His charity was measureless. He never wounded. On the contrary, he healed, encouraged, radiated cheer and sympathy. He was urbane without obsequiousness, gentle without effeminacy, when necessary firm yet without harshness, benign, just, lavish of hospitality, unfailingly courteous. He was patient, uncomplaining, having the love that beareth all things, endureth all things. I have been unable to find my classroom notes of his exposition of First Corinthians. I presume I took notes, but I have never felt it necessary to refer to them. He himself was the best exegesis of the thirteenth chapter I have ever known.

And never was he more gloriously Christlike than during the last years of his beautiful life. Dr. Buttz laid down his presidential burdens in 1912, but continued to teach his beloved New Testament six years longer, resigning his professorship in 1918, after fifty years of teaching.

When James Russell Lowell visited Birmingham in 1884 to give an address on "Democracy" he called by appointment on Cardinal Newman, then in his eighty-third year, and later he wrote to a friend, "A more gracious senescence I never saw. There was no 'monumental pomp,' but a serene decay, like that of some ruined abbey in a woodland dell."

When Dr. Buttz retired he seemed in good health, but it was evident that the fires were burning low. He attended the Commencement exercises, but would not yield to my request that he make the prayer on that occasion. He did, however, give the benediction, but in a tone so low as to be scarcely heard. Yet his outstretched hands were enough. "The peace of God" came upon the people. This was the last time his wonderful voice, soft and full of music, yet penetrating and clear, was heard in the halls of his beloved school. When he left the chapel that day, his long day's work done, and well done, he did not enter it again until two years later when his body was tenderly borne on the strong shoulders of his "boys" from his home, through the Seminary entrance, under the arching trees of the campus and laid before the altar where so many, many times he had lifted holy hands, and prayed until the gates of the celestial city swung wide open.



Of the quiet months of waiting for the coming of the chariot much might be written, for, like Elisha, I was reluctant to be long away from him, but this is not the place. I think I never saw him that he did not seek to persuade me that he was my debtor, and the very last time I sat by his bedside he persisted in thanking me for my kindnesses, for all I had done for him! Ah, what I had ever with such gladness of heart done for him was as the small dust of the balance compared with his goodness to me and to all his sons in Christ Jesus. How many of us since his going have been unspeakably grateful for Matthew Arnold's tribute to his schoolmaster father:

"Thou would'st not alone  
Be saved, my father! alone  
Conquer and come to thy goal,  
Leaving the rest in the wild.  
We were weary, and we  
Fearful, and we in our march  
Fain to drop down and die.  
Still thou turnedst, and still  
Beckonedst the trembler, and still  
Gave the weary thy hand.

"If, in the paths of the world,  
Stones might have wounded thy feet,  
Toil or dejection have tried  
Thy spirit, of that we saw  
Nothing—to us thou wast still  
Cheerful, and helpful, and firm!

Therefore, to thee it was given  
Many to save with thyself;  
And, at the end of the day,  
O faithful shepherd! to come  
Bringing thy sheep in thy hand."

It is said that the famous writer of this beautiful sonnet regarded Isaac Watts's "When I Survey the Wondrous Cross" as the finest hymn in the English language. Just a little before his sudden death he was heard repeating the third stanza:

"See, from his head, his hands, his feet,  
Sorrow and love flow mingled down:  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?"

The whole life and teachings of Jesus of Nazareth, "Except a grain of corn fall in the earth and die, it abideth alone," "he that loseth his life for my sake, shall find it," are all in that stanza. No man I have ever known, so completely and so joyously lived the sacrificial life, after the pattern and manner of Jesus, as Henry Anson Buttz.

*Ezra Squier Tipple*



**PART I**  
**LECTURES**





Tuesday Afternoon

Investigation of rules for  
inverse trig functions

(1) Let  $y = \arcsin(x)$  differentiating

$$\therefore \sin y = x \therefore \cos y \, dy = dx$$

$$\therefore dy = \frac{dx}{\cos y} = \frac{dx}{\sqrt{1-\sin^2 y}} = \frac{dx}{\sqrt{1-x^2}}$$

(2) Let  $y = \arccos(x)$

$$\therefore \cos y = x \text{ differentiating } \therefore$$

$$-\sin y \, dy = dx \therefore dy = \frac{-dx}{\sin y}$$

$$= \frac{-dx}{\sqrt{1-\cos^2 y}} = \frac{-dx}{\sqrt{1-x^2}}$$

(3) Let  $y = \arctan(x)$

$$\therefore \tan y = x \therefore \sec^2 y \, dy = dx$$

$$\therefore dy = \frac{dx}{\sec^2 y} = \frac{dx}{1+\tan^2 y} = \frac{dx}{1+x^2}$$

(4) Let  $y = \operatorname{arccot}(x)$

$$\cot y = x \therefore -\operatorname{cosec}^2 y \, dy = dx$$

## PLATO AND SAINT JOHN

**I**F apology were required for the topic which I have chosen, it would be found in part in a remark of the great Scotch reformer, John Knox, who in the Books of Discipline lays it down expressly that "the study of Plato and the New Testament shall go hand in hand in the universities." It would be an interesting task to study the lives of two such wonderful men as Plato and Saint John even if our object were merely one of intellectual stimulus and profit, but when we remember that they represent epochs in the great movements of the human mind and that they have had much to do with the progress of religious thought, the subject becomes one of profound interest to the Christian as well.

The mastership of these two mighty intellects is one of the most difficult tasks set to the modern student. The style of each is in its Greek dress exceedingly simple, but underneath the simplicity of words there is a depth which we cannot fathom. They lived in an atmosphere so exalted and discussed subjects so profound that we fear we shall never climb to the heights upon which they walked or go down to the depths which they have explored. The avenues of ap-



proach to their lofty home seem closed up, and even when we find a gate that appears to open to them we are surprised to learn on a near approach that it only opens into a small section of the vast temple which they fill. The universality of these master minds seems to require not a man but humanity to comprehend them to the full. A distinguished Greek scholar, Professor J. Stuart Blackie, says: "Plato . . . to be known must be studied; and he must be studied not with the head only but, like the Bible, with the whole man." Again he says: "No man can say that the empire of Plato over the minds of thinking men has passed away or can pass away. To call yourself a thinker and ignore Plato, is to say you are a builder and never heard of Michael Angelo and Saint Peter's. . . . As a whole, therefore, Plato will never be comprehended by the million; at least, not till the million possess a great deal more patience, love of truth, reach of thought, and contemplative subtlety than they have hitherto displayed. . . . Plato is an intellect of such world-commanding class that any man who has opinions at all must have some opinions about him just as he has about Homer and Mahomet."

This striking language in reference to Plato may also have its application to Saint John, even apart from his inspiration. He too dwelt on the

profoundest thoughts of human nature, and founded an empire of spiritual doctrine more lasting than any system of philosophy and more useful to the world than all the systems of his wonderful predecessors. No one can be a thinker in the highest realms of spiritual thought who has not profoundly studied the Gospel of Saint John. Cardinal Newman says: "Saint John combines overflowing love with uncompromising Christian principle." Thus too does Claudius magnify the writings of John: "I like best to read in the Gospel of John. There is something so very wonderful in it, twilight and night and through them the quick flash of lightning! A soft evening cloud and behind the cloud, lo, there is a large, full moon! There is in it something so melancholy, so sublime and foreboding that you cannot get tired of it. When reading John I always feel as if I saw him before me, lying in the bosom of his Master at the Last Supper; as if his angel were holding my light and at certain passages wishing to embrace me, and say something in my ear. I am far from understanding all I read; still it often seems as if that which John meant were floating before me in the far distance; and even when I cast my eyes upon a place that is quite dark I have nevertheless a presentiment of a great and beautiful meaning, which I shall understand at some future time, and therefore do I

take up so joyfully every new interpretation of the Gospel of John."

An hour's contemplation of two such men must be very cursory and unsatisfactory. To know them well we must study them deeply. A superficial study will not suffice. We must cross their path again and again. We must pause in their presence, we must read and reread, and when we think we have mastered what they have said, we must take up the subject anew, and with our increased knowledge and enlarged experience we must once more retrace the whole ground and at length we shall find ourselves standing on the summit, where with clear eye and broad vision we shall behold the vast continent of thought which these mighty men embraced in the sweep of their lofty genius.

A glance at the early training of these historic thinkers must suffice. Plato was probably born at Athens about 427 B. C. and was named Aristocles, for his paternal grandfather. He soon, however, lost his early name in the designation Plato (from *πλάτος* or *πλατύς*, broad) given to him probably by one of his instructors on account of the breadth of his shoulders or of his brow. Hence he has been called Plato the broad-browed. He was a descendant of the old Attic aristocracy. He entered upon his career with the advantages which come from noble birth and cultivated sur-

roundings. We have little information as to his early education, a point on which we would like to know a great deal. He had, however, the ordinary education of a Greek youth. It is much to say for his training that he was educated in Athens, which has fitly been called "the School of Greece." Here, amid the wonderful alertness of thought which characterized that most remarkable people, in sight of its magnificent temples and beautiful statues, in contact with its philosophers, poets, and orators, in the clear atmosphere of that most interesting of lands, this great philosopher drew inspiration and secured training for his future work. Like other great men of his time, he traveled extensively. He visited Megara, Cyprus, and the Greek settlements in Italy, Sicily, and Egypt. In Egypt he became acquainted with the priests of that country of hoar antiquity and it is said he had access to the Greek version of the Old Testament and intercourse with the prophet Jeremiah. Of the latter statements, however, there is no definite proof. After years of travel he came home and became the celebrated teacher of the Academy.

From Plato let us turn to consider Saint John, with whom our comparison at this time lies. The sources of his early history are also very limited. Until his departure from Jerusalem after the resurrection of our Lord, our entire account is

from the Gospel history. From this it appears that he was a son of Zebedee and Salome. His father was a fisherman with some property. His mother is believed to have been a sister of the Virgin Mary, making John a near relative of our Saviour. He was probably younger than his divine Master, and the youngest of all the apostolic company. The birthplace of John was Bethsaida, in Galilee, whence came also Peter and Andrew and Philip. He, in fact, came from the same part of the country as all the apostles except Judas, as they were all Galilæans. This will help us in understanding his educational advantages. The people of Galilee were less cultivated than the rest of the Jewish nation and on that account are sometimes mentioned with contempt. They were ignorant of rabbinical literature and therefore more faithful to the letter of the Law. Of them Dr. Plummer has said: "Uninterested alike in politics and philosophy, they preferred the sword to intrigue and industry to speculation. . . . To this industrious, hardy, and warlike race Saint John belonged by birth and residence, sharing its characteristic energy and its impatience of indecision and intrigue." We thus find an explanation of his vehement characteristics as well, which gave to him and his brother the appellation of "Sons of thunder."

There were powerful educating elements around

John nevertheless. He early came in contact with Greek as well as Jewish peoples and thus knew much of Greek life and language. We find in him characteristics which are Jewish and also those which are Greek, which can be accounted for by his contact with both civilizations. He had undoubtedly visited Jerusalem, and hence the grand Temple service was familiar to him. He thus came in contact with the loftiest thought.

He was early brought into contact also with John the Baptist. Indeed, Theophylact gives a tradition that John was said to be the nephew of the father of the Baptist. He heard the stern herald of the wilderness, he listened with rapt attention as the Baptist proclaimed the coming glory of the Messiah. He soon came to Christ, listened to him and became his disciple. He did not follow Jesus on first acquaintance but at a later period. Jesus, walking near the Sea of Galilee, called the youthful John into his service. He obeyed the call, and became the constant companion of the Saviour, and formed one, I think the chief, of that circle of three—Peter, James, and John—who were with him on the most important occasions of his life.

John's contemplative character may have been nurtured by his youthful environment. In the silence of the night, near waters described by

Ritter, the geographer, as resembling those of the lake of Geneva, he must often have thought of the deepest problems that have ever touched a great mind and heart. Thus trained by nature, by contact with Greek and Hebrew life, by the Temple and its services, by John the Baptist, and by his own innate thoughtfulness, he became the disciple of Christ. He has been called the Plato of the inspired circle.

We thus are brought face to face with two great lives, Plato and Saint John. They are both disciples, the one a disciple of Socrates, the other a disciple of Christ. Both have influenced and are still influencing the thought of the world in a remarkable manner.

Without entering into a discussion of the philosophical systems of Plato and Saint John, we may profitably compare them on their ideas of important subjects and in the method of presenting their thoughts to mankind. Plato's method is that of question and answer. He introduces an ideal speaker, and then proposes objections and solves problems in a way both interesting and instructive. It must be understood that his Socrates is not the real but the Platonic Socrates. John proceeds with direct statements after the Jewish manner, weaving the subtlest thoughts into the ordinary cursory narrative.

I pass over the comparison of Plato and Saint

John respecting the origin of the universe or world for want of time.<sup>1</sup>

As a moralist, the writings of Plato reveal him to us in advance of his age. The ethical is that for which everything else exists. Knowing according to Plato must be subordinate to doing. Hence he closes some of his keenest critical discussions with moral suggestions of high value. Plato's *Gorgias* begins with a metaphysical discussion of eloquence. After a long discussion with Gorgias, a professor of rhetoric, which I will not give in detail, he closes by saying: "Of all that has been said nothing remains unshaken but the saying that to do injustice is more to be avoided than to suffer injustice, and that the reality and not the appearance of justice is to be followed above all things, as well in public as in private life; and that rhetoric and every other art should be used always with a view to justice." We must not, however, be misled by appearances. In Plato's writings there are no traces of personal guilt arising out of disobedience to a personal God. On the contrary, wrong is the result of intellectual blindness or mistake. With him "virtue and knowledge are identical" and stupidity constitutes the chief element of vice. The transgressor does not perceive what is wise,

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<sup>1</sup> Here several pages of Dr. Buttz's original lecture appear to have been usually omitted in delivery.



or, if he does, fails to perform it. Plato lays down no lofty standards of duty; he makes no appeal to the heart. His sole appeal is to the reason of mankind, and through a process of dialectics he would lead men to virtue. He proposes to redeem men from the slavery of sense by showing them the pleasures and advantages of virtue, by a process of proof derived from principles and facts admitted by the transgressor. He would thus convert men by syllogisms rather than by appeals to their deeper moral nature.

There is another characteristic of Plato's views of morality which must not be overlooked. Worldly advantages so called are not motive forces to duty. Some of his most beautiful dialogues gather around this idea. In the most forcible language he exposes those who make gain of goodness, and whose daily practice contradicts the doctrines which they profess. The praises which the disciples of Plato bestowed upon his ethical teachings are, however, greatly exaggerated. He did not have a formulated ethical system. In fact, his philosophical career showed many changes in his opinions and utterances on the same subjects. Lewes says: "There is scarcely a single opinion held by him throughout his works. He states different and contradictory things at different times. In one dialogue (*Timæus*) he advocates free will; in another (*Hippias, Minor*)

fatalism. Sometimes vice is involuntary, sometimes it is voluntary; sometimes, more generally, vice is nothing but ignorance." Thus as a moralist he cannot be accepted as a sound and reliable guide. It is to be feared that his own life was in contradiction to his profession. This is revealed in Seneca, who says: "It is said that two of his brother disciples of Socrates, Antisthenes and Aristippus, charged him with gross immorality." Deducting whatever may reasonably be pleaded for jealousies and rivalries which are so often in all ages productive of slander, enough remains in his own writings to prove that something more than a powerful grasp of intellect and philosophical acumen are necessary to make noble lives.

From the ethics of Plato we turn with pleasure to the moral principles and practice of Saint John. We feel ourselves at once transported into a loftier altitude. There are no doubtful statements, no unholy allusions. Moral purity in its lofty, god-like sense was unknown to Plato; it was the very essence of the life and thought of John. The system of Plato did not know of mercy for the undeserving and it had no method of rescue for the perishing. The wise man might train himself to subdue or endure the ills of life, but he knew of no one who could or would come and save the helpless and the ignorant. The best that Plato could do was to train man upward

toward God. John, however, represents God as coming down to man to save him. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It must not be overlooked that Plato recognized mediation between God and man, but nowhere does he indicate its form. He thus becomes a kind of prophet of redemption, but its great secrets he could not penetrate. Christ, as a Redeemer from sin and a restorer of paradise, he did not know. He felt a need, but he failed to find the remedy. The great remedy in the atonement of Christ was the life blood of John's teachings. "If we walk in the light as he is in the light, we have fellowship one with another; and the blood of Jesus Christ cleanseth us from all sin." John says also: "He that doeth the will of God abideth forever." Duty arising out of a revealed will is the thought of the New Testament. Plato makes obedience grow out of knowledge; John, knowledge out of obedience.

The Platonic conception of God has sometimes been represented as that of the Christian. It is plain that the tendency of the philosophy is monotheistic. Plato did not, however, grasp the biblical idea. In the *Politics* he says: "God alternately governs and forsakes the world. When he governs it things go well; it is the Age of Gold.

When he forsakes it the world suddenly turns round in a contrary orbit—a fearful crisis takes place, all things are disordered, mundane existence is totally disarranged; and only after some time do things settle down to a sort of order, though of a very imperfect kind.” In the *Cratylus* he says: “The speculations about the gods are simply the speculations about the opinions men form about the gods.” He was careful not to be too offensive to polytheists, and clearly recognized inferior deities.

Neander says: “The doctrine of an unqualifiedly free, creative activity of the Most High Spirit, as the cause and ground of all existence, is something peculiar to the religion of revelation. . . . Thus it is that the ante-Christian mode of viewing the world necessarily found in it an insoluble antagonism between good and evil.” Professor Mansel says: “There is not the slightest evidence that the Divine Reason was represented by Plato as having a distinct personality or as being anything more than an attribute of the Divine Mind. In John’s conception, the personality of God, his will-power and spirituality are distinctly set forth.” John’s view of God is not that of a blind force; God is a Father, who with loving sympathy enters into the sorrows and joys of all his children.

Pure devotion in which the soul enters into

spiritual communion with the Creator is unknown to Plato. Yet he does not deny the necessity or the efficiency of prayer. The difference between his prayer and that of Christians is beautifully drawn out by Addison in *Spectator* No. 207. In the Alcibiades, whom Socrates met going to his devotions, Plato points out the inability of man to pray for the things which he really needs, inasmuch as what he thinks he needs may be for his injury and what he does not care to pray for may be for his good. He recommends the following model of prayer: "O Jupiter, give us those things which are good for us, whether they are such things as we pray for or such things as we do not pray for, and remove from us those things which are hurtful, though they are such things as we pray for." In order to pray properly, he says to Alcibiades, he must first secure wisdom. In comparison with this prayer to Jupiter, it seems almost irreverent to place the wonderful intercessory prayer of Christ. Of course this is Christ's prayer, handed down to us by his inspired apostle John. Dr. Plummer says: "The three characteristics of the Gospel, simplicity, subtlety and sublimity, reach a climax here." Bengel calls this chapter "the simplest in language, the profoundest in meaning, in the whole Bible. All these words are golden." We can only give a specimen. The whole is very familiar. "Father, the hour is

come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. . . . And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.” O the inspiration of that wonderful prayer! If it were the human soul of John expressing itself, it is a prayer whose sublimity is godlike. In the presence of such words we cannot forego the belief that surely he was inspired of God, and that this was indeed the prayer of God’s own Son.

The employment of the word “love” in Plato cannot be overlooked in a comparison of his views with those of the Gospel of John. Mr. Lewes describes Platonic love as the longing of the soul for beauty. Beauty was not in his view perfection of external form, except so far as the external

represents that which is truly beautiful, the mind. Beauty is truth. Love is devotion to the ideal whatever or wherever that may be. "As the sensible world," says Professor Butler, "was the exhibition (so far as its nature would permit) of absolute truth and absolute goodness, so was it also the exhibition of absolute beauty. . . . 'Love,' then, is a word of very great significance in his philosophy. It stands for all aspiration after a communion with perfection. Plato assigned great importance to outward form as an indication of corresponding elevation of soul." Dean Stanley says: "The word which most nearly approaches the modern notion of love (*ἔρως*) expressed in the philosophical language of Plato an intellectual admiration of ideal beauty."

The word "love" in its New Testament sense is largely the property of John. He uses the noun *ἀγάπη*, which is never employed in any classical author. It is one of that trinity of words which form the nomenclature which John employs with such wonderful beauty and force. John's three great words are "life," "light," and "love." These are not all the great words that John employs. He has also the words "word," "truth," "comforter." But his great word is "love." It combines all that was comprehended in the Hebrew *אהב* (*ahab*) which exhibited intense affection mostly based upon religious motives, and the

Greek *φίλος*, instinctive love, which grows out of natural relationships, shown particularly in the relations of brothers, sisters, friends also the *φιλανθρωπία* of Æschylus and Philo, namely, benevolence between man and man. All that had ever taken place in the range of human benevolence was taken up by John, enlarged, ennobled, and developed most wonderfully in his writings. The word is too subtle for exact definition. Its import will only come to him who gives his days and nights to the study of John. Dean Stanley puts it: "It is not religion evaporated into benevolence but benevolence taken up into religion. It is the practical exemplification of the two great characteristics of Christianity, the union of God with man, the union of religion with morality; love to man for the sake of love to God; love to God showing itself in love to man." In measure and basis it is absolutely perfect. "A new commandment I give unto you, that ye love one another as I have loved you." This word underlies John's Gospel, it fills his Epistles, it shines out most delightfully in the Revelation. "Life," "light," "love"—all these words are expounded in the life of Jesus as revealed by John.

The *immortality* of Plato is suggestive in some of its respects of the teachings of the New Testament, but it falls far short of the teaching of John. In the *Gorgias* Plato thus describes death:



"Death, if I am right, is in the first place the separation from one another of two things, soul and body, this and nothing else. And after they are separated they retain their several characteristics, which are much the same as in life; the body has the same nature and ways and affections all clearly discernible—for example, he who by nature and training or both was a tall man while he was alive will remain as he was after he is dead. . . . In a word, whatever was the habit of body during life would be distinguishable after death, either perfectly or in a great measure, for a time." What is to become of the soul he does not distinctly indicate. His language leads to a second probation for the dead. He says: "When Rhadamanthus (the judge) gets a soul of this kind (an unjust ruler) he knows nothing about him, neither who he is nor who his parents are; he knows only that he has got hold of a villain; and seeing this he stamps him as curable or incurable and sends him away to Tartarus, whither he goes to receive his recompense." It is to be observed first that Plato is not certain—"If I am right." In the second place he stamps him as curable or incurable. The whole movement is in the region of the earthy.

John has no doubt. He says: "That whosoever believeth in him should not perish, but have eternal life." The word "eternal" marks the

standpoint of John. How grandly also does Paul describe the change that is to take place: "It is sown in corruption and weakness, it is raised in power; it is sown in dishonor, it is raised in glory; it is sown a natural body, it is raised a spiritual body."

Plato's doctrine of immortality has had a wide influence and his arguments on its behalf are very acute if not always convincing. And yet his immortality is in the nature of a series of emanations, and has little significance to us, except so far as it involves the continuity of human existence. He says in the *Phædo*: "After the death of every individual person, the demon or genius that was partner with it and conducted it during life leads it to a certain place where all the dead are obliged to appear in order to be judged. From thence they are conducted by a guide to the world below. And after they have there received their good or bad deserts, and continued there for their appointed time, another conductor brings them back to this life, after several revolutions of ages."

In John immortality is taught as the actual resurrection of the dead to life. The eternal *λόγος*, who was in the beginning with God and who was God, became incarnate, took upon himself all the necessary conditions of humanity, and died and rose again from the dead. He asserts these essen-

tial facts, as matters of which he was an eyewitness. On this fact Paul built his great argument. One well-established case of resurrection proves all. Now, herein lies the method of John as compared with Plato. Plato depends upon pure dialectic, John refers all the time to historical facts. He was with the Saviour, and only claims to relate what he saw and heard.

We have not the time to discuss further in detail the points of resemblance and difference between these two masters. Nor have we been able to arrange what we have said with that exactness of arrangement which belongs to so lofty a subject. If it were allowable, I would defend the irregularity of the putting by a remark of Plato himself. He said of his own works: "Some stones are regularly inserted into the building; others are lying on the ground ready for use." A few salient points may be briefly mentioned:

1. The service which Plato and Platonic writers render to the tired intellect, the study of John brings to the weary heart. The late Frederick W. Robertson in one of his lectures says: "I know something myself of hard work; I know what it is to have had to toil when the brain was throbbing, the mind incapable of originating a thought, and the body worn and sore with exhaustion. And I know what it is in such an hour, instead of

having recourse to those gross stimulants to which all worn men, both of the higher and lower classes, are tempted, to take down my Sophocles or my Plato (for Plato was a poet), my Goethe or my Dante, Shakespeare, Shelley, Wordsworth, or Tennyson." For intellectual weariness and exhaustion such thinkers as Plato have ever brought rest. But for weariness of heart, for hours of sadness, for moments of darkness, where will you go so readily as to John? How tender his words of Christ: "Peace I leave with you; my peace I give unto you." . . . "In my Father's house are many mansions; if it were not so, I would have told you."

2. We find in Plato the highest possible reach of human thought unaided by revelation. Plato was the ripest fruit of paganism. In him we see it at its best. If you find there puerilities and obscenities in the midst of much that is noble and true, you will not fail to note that such a mixed state is the necessary result of human thinking. We speak not now of the physical sciences, which are the necessary result of advancing civilization, but solely of the realm of thought in which the materials were then abundant. He stands in solitary grandeur above his contemporaries, and, I might say, his successors, as a profound and subtle thinker. Plato was the great master of thought as Aristotle was the great master of system.

Plato gathered the materials, polished them, brought them into shape, while Aristotle gathered them together and erected the vast temple of paganism, which shines so grandly in Athens and in Corinth. Now, when you have by careful and unbiased study given to paganism full credit for all that is best in it, you will be able the better to comprehend how far short earth-born philosophy falls of heaven-born Christianity. None glorify Christianity so much as those who best know what man has done or can do apart from the gospel.

The failure of Plato teaches the inability of unaided human thought to build an enduring system of human life or of human government. What he failed to do we can scarcely believe will be accomplished by anyone unaided by special revelation. In him the human intellect reached its highest possibilities. The *Republic* of Plato is reckoned as the greatest of his works. Its style is the nearest perfection and its aims are broader than others. The treatment is less dialectic and more didactic. Professor Jowett remarks: "Plato may be regarded as the captain or leader of a goodly band of followers; in him is to be found the original of Cicero's *De Republica*, of Saint Augustine's *City of God*, of the *Utopia* of Sir Thomas More, and of the numerous modern writings which are framed on the same model. The *Re-*

*public* of Plato is also the first treatise upon education, of which Milton and Locke, Rousseau and Jean Paul and Goethe are the legitimate descendants. Like Dante or Bunyan, he has a revelation of another world; in the early church he exercised a real influence on theology and in the revival of literature, on politics." Schleiermacher felt the influence of Plato in his theological studies and forms of expression. And yet, while containing many beautiful thoughts, Plato's *Republic* is practically a failure. Liberty did not really enter into his scheme. Order and harmony were the great words in his system.

3. The study of Plato is valuable as an antidote to the materialistic tendencies of the present time. In this great work the study of Plato and of the New Testament stand side by side, as indicated by Knox the reformer. The present age is given to purely scientific thought, especially natural science. Far be it from any scholar, especially from any Christian scholar, to deprecate the onward march of improvement in any direction. But when natural science assumes itself to be the sole instructor in religion, when it proposes to decide questions which in the very nature of things are outside its realm, it is time to pause and consider. The study of Plato introduces us at once into a realm where mind reigns supreme, which subordinates the material to the

mental and leads our thoughts backward to a great First Cause. We see in him the absolute supremacy of intellect, the royalty of mind. A man is great in the proportion in which the thinking or soul power controls the animal or sensational nature. In Plato we see mind everywhere predominant, but whether apart from Nature or above it he does not tell. God the infinite Spirit presents himself to the world in his revelation. Contact with him, the study of mind, is that which is needed to-day to correct the overtendency to the study of matter.

According to Mr. Martineau, Hugh Miller has remarked that "Religion has lost its dependence on metaphysical theories and must henceforth maintain itself upon the domain of physical science." This statement of the great Scottish geologist is very misleading. The study of Plato and all philosophers of spiritual thought is the proper antidote to this pernicious tendency of the time. Mr. Martineau justly says: "Very few natural philosophers, however eminent for great discoveries and dreaded by the priesthood of their day, have made any deep and durable impression upon the religious conception of the universe as the product and expression of an Infinite Mind; and in tracing the eras of human faith the deep thinker comes more prominently into view than the skillful interrogator of nature. In the

history of religion Plato is a greater figure than Archimedes; Spinoza than Newton; Hume and Kant than Volta and Laplace; even Thomas Carlyle than Justus Liebig."

It seems to me that we as a nation should hail with gratitude every tendency toward a return to purely philosophical studies in our institutions of learning, and especially of theological learning. We estimate success too much by steamboats, railroads, and such things, not by loftiness of aspiration and purity and grandeur of living. It is the return to the domain of thought, the Platonic conception, which is needed to-day. And who would diminish by one hairsbreadth the empire of thought? Thomas Carlyle says of it: "Hast thou considered how thought is stronger than artillery parks, and (were it fifty years after death and martyrdom, or were it two thousand years) writes and unwrites Acts of Parliament, removes mountains; models the world like soft clay!" Carlyle, the great modern iconoclast, is right. Thought does all that he says, and more. It builds and overthrows empires, erects palaces, cathedrals, forwards civilization, binds the continents by electricity, speaks by lightning—but unaided thoughts never yet found the divine plan of human salvation and never provided for the regeneration of the human soul. Here Plato, the divine thinker, as he has been called, fails, and a



new principle must be introduced, namely, that which John expounded, even the doctrine of love. Well does Carlyle add to the sentence which I quoted: "Also how the beginning of all thought worth the having is love, and the wise head never yet was without first the generous heart."

Let us turn, then, to him who was denominated the "beloved disciple"—from the doubtful utterances of worldly philosophy to the spiritual philosophy of John. While Plato had his ideal world, reaching after the grandeur of mankind, he finds it not in any single man, but in Man. John reached higher and deeper and found the ideal man in an actual person, Jesus Christ. All our modern thinkers have to do with the ideal. They have a religion of humanity, but nowhere do they seem to find its perfect realization. Here John rises infinitely above them all. How delightfully he listens to the divine Teacher, how lovingly he records his words, how faithfully does he describe his life! What a lofty purpose pervades his writings! "These are written that ye might believe that Jesus is the Christ, the Son of the living God, and that believing ye might have life through his name."

John should be studied as the expositor of the great system of truth for all the ages. He is an interpreter of a personality whose life and thoughts have filled his own mind and heart.

Before his eyes is ever the picture of a Christ, who is God manifest in the flesh, and nowhere does he say anything that modifies that picture. The loftiest tribute one can pay to John as a writer is to say that he maintains a harmony throughout. Starting with a Saviour who is God incarnate, his narrative of his sayings and doings is always in that lofty plane. How grotesque and out of harmony are the portraits which the classical authors draw of their divinities! John's Messiah never does an act nor says a word unbecoming his lofty and eternal character. In all his books the same grand ideal is maintained. He closes his sublime Revelation with a most striking picture of the grandeur of Christ. Plato had several masters; Socrates was the chief, but he drew information from every source. He was not content with what had been taught by his predecessors. He proposed to add to the stock of the world's thought. Plato is ever present before the mind of the reader, and he courts observation. John shrinks from view and is content if the world will look at the Master whom he portrays. John had but one Master, and to him he would add nothing, nor would he allow anything to be subtracted from him. In this unity, from the purely literary standpoint, John was the greater artist. His simplicity, and the sinking of himself in his work, place him among the great artists of

the world. Hence the most cultivated minds and hearts appreciate him most highly. While Plato made philosophy an aim, in John it was an incident, and in this he shows himself the greater philosopher.

Around our divine Saviour, who is God incarnate, can the heart and thought of Christendom permanently rally. In him was life, and the life was the light of men. What an unveiling of the deepest intuitions of the human soul comes to us as we read Saint John! He thinks our own thoughts, only they are transformed and enlarged, and we see what we would be but for the sin that dwelleth in us.

Professor Blackie, in the *Edinburgh Review* a few years ago, says: "We may account ourselves particularly happy in the present age, when the whole tone and temper of those writers who are exerting the deepest influence on the expanding intellect of the generation to come, are all either profound disciples or spiritual brothers of the great apostle of innate truth. Wordsworth, Coleridge, Tennyson, Carlyle, Kingsley, Maurice, Elizabeth Browning are all fundamentally Platonic. . . . Plato, I venture to predict, will be the favorite author of the men who read Greek, in the very delicate and difficult transition epoch of the national speculation on which we seem to be entering; and the restored familiarity with such a

thinker may not remain without some very sensible influence on our received formulas of expression in the highest regions of speculation and faith." Without attempting to detract from this distinguished scholar's admiration of Plato, we will add that much as will be the gain of those who study the Greek philosopher, the highest reach of thought and life is not possible to him who does not read carefully and ponder prayerfully the Gospel and Epistles and Revelation of John. These books form a trinity of profound thinking, of beautiful living, and of holy anticipation, such as are beyond the reach of human intellect. In the Gospel we walk side by side with the Ancient of Days, with Him who said, "Before Abraham was, I am"; in the Epistles, with the goodly company of Him whose life was the gospel of love; in the Revelation, with the bright and morning Star, with Him who was and is and is to come. And as we gaze on that divine picture we are changed into the same image from glory to glory, even as by the Spirit of the Lord.

If Plato has made poets, John has made through grace saints; if Plato has made thinkers, John has made seers; if Plato has inspired a Wordsworth and a Carlyle, John has inspired a Luther, a Calvin, a Knox, a John Wesley and his brother Charles, a Fletcher, a Pascal, a Payson. In the title of this lecture we placed the names of these

two remarkable men in the order of their historic position: Plato the consummate flower of heathenism, John the most spiritual of the disciples of Christ. Prince of pagan and chief of Christian thinkers have been placed side by side. Plato and Saint John are not obsolete. They point to a golden age in the past and they pledge a brighter age for the future. They show us the brightest days of paganism in the person of its most illustrious author, and the dawning of Christianity in the person of its most spiritual expounder. Plato reasoned out great truths, John proclaimed boldly to the world their realization in a Person far grander than anything on which Plato speculated. When the judgment of successive generations shall have been made up concerning these illustrious thinkers, it will be found that the apostle of love has gained an influence on human minds and hearts which the apostle of mere intellect never reached, and that the early church was right in symbolizing John by the eagle, because with undazzled gaze he was able to look into the brightest light which emanates from the throne of the Eternal God.

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## THE REVELATIONS OF THE DESERT

**I**N this busy, rushing life of ours we cannot understand the solitudes of the desert. The vast, monotonous stretch of sand, extending in every direction, without trees, without water, without inhabitants, except here and there when one comes upon an oasis, where the travelers with their huge camels stop for a rest, constitutes a picture of desolation awful to contemplate. And yet there is even in its monotony a majesty which is attractive. It is like the broad ocean which fascinates even while it enthralls. Into a great desert with its solitudes and silences I want to take you for a little while that we may see how out of the desolate places of the earth may come forth truths to confirm our faith and to beautify our lives.

Among these deserts there is one which seems to me conspicuous for the great things which have been done and found there. It is the desert of Mount Sinai in Arabia—Petraea. It was in this desolate mountain, otherwise called Horeb, where Moses kept the flock of Jethro his father-in-law, the priest of Midian; “and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.”

It was in this desert that the Lord appeared to Moses at the burning bush, and God revealed himself as the "God of Abraham, and the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God."

It was at this mountain in the desert that the revelation of the moral law was given. There in that solitary mountain alone with his servant Moses God gave his ancient people the Ten Commandments which the world has never outgrown.

It was in this mountain that the revelation of the tabernacle and forms of worship were given to God's servant Moses.

Six centuries pass away and once more God manifests himself on the sacred mountain. This time it is to Elijah the stern prophet of Horeb. His life was threatened by the wicked Jezebel, and he fled to Beersheba, whence, in great dejection of spirit, he "went a day's journey into the wilderness, and came and sat down under a juniper tree, and he requested for himself that he might die." Touched twice by an angel, he rose and ate and drank and "went in the strength of that meat forty days and forty nights unto Horeb the mount of God" (1 Kings 19. 8). Burdened by cares, worn out by toil and privations, discouraged because of the gross idolatries and weakness of the people, Elijah entered into a cave and lodged there. And God said, "What doest thou here, Elijah?"

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Elijah repeats his complaint. God tells him to "go forth, and stand upon the mount before the Lord." Now the Lord passed by. But how did God reveal himself to Elijah at this time? Not in the whirlwind that rent the mountains, not in the earthquake that shook the earth, not in the fire which cast around its lurid flames, but God revealed himself in the "still small voice." God revealed himself to his inner life, his spirit. It was a spiritual revelation, spirit to spirit, and Elijah became a hero again and went forward on his divine mission.

But it is not of *these revelations of the centuries past* that I propose to speak, but of the revelations of the desert that have come in our own times through the scholarship of our times by those who brought forth from the desert literary treasures of priceless value.

Dean Farrar, of Canterbury Cathedral, England, remarks (*Expositor*, January, 1895) that "among the many events which have made this generation memorable in the history of mankind, will certainly be reckoned hereafter, the rich and unexpected discoveries which have thrown such a flood of light upon the origins and the true character of our sacred literature, both Jewish and Christian."


Before we proceed to the study of some of these discoveries it will be well to pause and take a



glimpse of the place where these treasures have providentially been preserved awaiting the trained eye and scholarship of our time. The desert in which these treasures have been found is Mount Sinai in Arabia. The building which held these valuable records is the Convent of Saint Catherine. A full description of this convent as given by those who have visited and studied it carefully would occupy much more time than is at our disposal and a brief résumé selected from their writings is all that can be attempted at this time.

The Convent of Saint Catherine is believed to occupy the site on which God appeared to Moses in the burning bush and is held in peculiar reverence. The monastery was built by Justinian in the thirtieth year of his reign (about 535 A. D.), with massive walls which would serve as a fortification as well as a monastery, and was so planned as to inclose the traditional site of the burning bush and the well of Jethro.

There is a tradition that Saint Catherine "at one time lived in a hermitage on one side of the Sinai Mountains, and being afterward martyred at Alexandria, angels bore her body to her beloved retreat in the desert where it was found by the Monks, and lo! her bones are in the convent even unto this day." The probable explanation is that she did suffer martyrdom and her bones



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were carried by her friends to this place of solitude which bears her name.

The convent is described by a visitor as "a large, irregular pile of buildings, within high and massive walls, containing galleries of cells, chapels, libraries, and great chambers of very varied size and condition. Some are immensely old and show traces of the centuries that they have seen go by, while others are of quite recent date; and there are even such attempts at modern fittings and accommodations as may deter the European traveler from any fear that in visiting the convent he will have to make an unreasonable sacrifice of the comforts of life."

The central point of the pile of buildings is the Church of the Transfiguration, behind the altar of which is the Chapel of the Burning Bush, on entering which every visitor removes his shoes.

Within the convent also there is a spot regarded as sacred by the Arabs. It is a mosque. There is a tradition that Mohammed once visited Mount Sinai and gave to the convent a letter of protection, hence this symbol of his religion. It is strange that a Mohammedan mosque should be contained within the walls of a convent of the Greek Church.

Within this convent are rooms devoted to the manuscripts which have been deposited here from time to time throughout the centuries, of which

the inhabitants were too ignorant to know their meaning or their worth. The convent is now inhabited by about thirty-five monks, who perform their religious services and who in conjunction with its officers are the guardians of its treasures. After a silence of centuries, it has spoken to the world in a way that is truly astonishing.

These later revelations at Mount Sinai carry us back to the wonderful discoveries of Tischendorf, the master critic of the original text of the New Testament, which began in 1844 and were consummated in 1859. The life of Tischendorf reads like a romance. He was born in 1815 and died in 1874, at the age of fifty-nine, and during his life accomplished a work in textual criticism which places him at the head of New Testament critics. Dr. Schaff says of him (*Companion to the Greek Testament*, p. 257): "Tischendorf is by far the most industrious, enterprising, and successful text critic of the nineteenth century. He may be called the Columbus of the textual department in the New Testament literature. His working power, based on vigorous health and a hopeful temperament, was amazing. . . . He discovered, collected, copied and edited many most important manuscripts (especially  $\aleph$ , B<sub>1</sub>, B, C, D<sub>2</sub>, E<sub>2</sub>, L) and published between 1841 and 1873 no less than twenty-four editions of the Greek Testament. . . ."

His editions of the texts of biblical manuscripts

(including some of the Septuagint) embrace no less than seventeen large quarto, and five folio volumes, . . . and the catalogue of his publications, most of them relating to biblical criticism, covers nearly fifteen octavo pages in Gregory's *Prolegomena*.

A life so fruitful in service to the study of the Scriptures is a worthy study for young students, especially for young ministers. His life shows the possibilities of a student who sets before him a high ideal of life and unflinchingly devotes himself to its attainment.

While yet a young man Tischendorf decided to devote himself to the textual study of the New Testament. He early attained fame as a text critic by issuing an edition of the Greek Testament and by his successfully deciphering a manuscript in the Library of Paris, after Wetstein and Griesbach and other men famous in this department had failed. When but twenty-five years old he received the degree of Doctor of Divinity from a German University, and three foreign governments decorated him in recognition of his services to biblical criticism.

His great achievement, however, and the one to which Tischendorf attached the greatest importance, was the finding of what is known as the Sinaitic MS. now in the Library of Saint Petersburg, Russia. The history of his efforts in

securing it reads like a romance. I condense from his own account some facts which may be of interest to those who have not read it.

The place of its finding was the desert of which we are now speaking.

He entered upon a journey which included the visitation of the great Eastern libraries and which would involve vast expense with only the grant of \$100 from the German government and with the promise of another hundred the following year, and when he reached Paris he had but \$50 left. He went to Basle, Florence, Venice, Modena, Milan, Egypt, the Coptic Convents of the Lybian Desert; Mount Sinai, Arabia; Jerusalem, Bethlehem, and the Convent of Saint Saba on the shores of the Dead Sea, Nazareth and its neighborhood, Smyrna and the Island of Patmos, Beyrout, Constantinople, Athens. Lastly, after an absence of about five years, he returned to Leipsic, having expended \$5,000 in his researches. How a poor student got the money to do this he has himself explained. He supported himself in part by his pen and in part by rendering service to his fellow travelers, who treated him with great kindness in return. Of course, all this was done at great self-sacrifice only possible to one who is all absorbed in the accomplishment of a sublime purpose.

It was during this extended search that he dis-

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covered in the Convent of Saint Catherine at the foot of Mount Sinai what he calls "The pearl of all his researches." Hear his own words: "In visiting the library of the monastery, in the month of May, 1844, I perceived in the middle of the great hall a large and wide basket, full of old parchments, and the librarian, who was a man of information, told me that two heaps of papers like this, moldered by time, had been already committed to the flames. What was my surprise to find amid the heap of papers a considerable number of sheets of a copy of the Old Testament in Greek, which seemed to me to be one of the most ancient I had ever seen. The authorities of the convent allowed me to possess myself of a third of these parchments, or about forty-five sheets, all the more readily as they were destined for the fire. But I could not get them to yield up possession of the remainder. The too lively satisfaction which I had displayed had aroused their suspicions as to the value of this manuscript. I transcribed a page of the text of Isaiah and of Jeremiah and enjoined on the monks to take religious care of all such remains which might fall in their way."

The men of learning on his return to Saxony appreciated his achievement, and in return for the Oriental manuscripts which he gave to the Saxon government, the government paid all Tis-

chendorf's traveling expenses. Tischendorf also published the Sinaitic fragments, to which reference has just been made, under the "name of Codex Frederick Augustus, in acknowledgment of the patronage given to him by the King of Saxony."

Tischendorf tried through men of influence to secure the balance of the manuscript he had discovered and rescued from the waste basket and he was informed that "The monks of the convent have, since your departure, learned the value of these sheets of parchment, and will not part with them at any price."

He resolved, therefore, to return to the Convent of Mount Sinai and "to copy this priceless manuscript," and arrived there in the month of February, 1853. He made many interesting discoveries, but could not find the manuscript of which he was in search and concluded that his treasure had been destroyed or transferred to other hands.

In 1859 he once more went to the East and again visited the convent. He was about to leave the convent again, when, he says, "an entirely fortuitous circumstance carried me at once to the goal of my desires. On the afternoon of this day (February 4) I was taking a walk with the steward of the convent in the neighborhood, and as we returned toward sunset he begged me

to take some refreshment with him in his cell. Scarcely had he entered the room, when, resuming our former subject of conversation, he said, 'And I too have read the Septuagint,' and so saying, he took down from the corner of the room a bulky kind of volume wrapped up in a red cloth and laid it before me. I unrolled the cover, and discovered, to my great surprise, not only these very fragments which fifteen years before I had taken out of the basket, but also other parts of the Old Testament, the New Testament complete, and in addition the Epistle of Barnabas and a part of the Pastor of Hermas. Full of joy, which at this time I had the self-command to conceal from the steward and the rest of the community, I asked, as if in a careless way, for permission to take the manuscript into my sleeping chamber to look over it more at leisure.

"There by myself, I could give way to the transport of joy which I felt. I knew that I held in my hand the most precious biblical treasure in existence—a document whose age and importance exceeded that of all the manuscripts which I had ever examined during twenty years' study of the subject. I cannot now, I confess, recall all the emotions which I felt in that exciting moment with such a diamond in my possession. Though my lamp was dim, and the night was cold, I sat down at once to transcribe the Epistle of Barnabas."



The further attempts which were finally successful in securing the great manuscript for the emperor of Russia are graphically detailed by Tischendorf in his narrative. After Tischendorf on his first visit had revealed to them this priceless treasure, the monks of Saint Catherine would not part with it for any sum of money, but their reverence for the Emperor of Russia, who is the protector of the Greek Church, and the entreaties of Tischendorf, led them to allow it to pass from the convent at Mount Sinai to the Imperial Library of Saint Petersburg, where it now abides. Tischendorf at once devoted himself to "the laborious task of producing a facsimile copy of this codex in four folio volumes," and in October, 1862, presented his edition to their imperial Majesties the Emperor and Empress of Russia. The Emperor "had liberally provided for the cost of" its publication, and it appeared on the celebration of the Millennial Jubilee of the Russian Monarchy, and the Emperor distributed impressions of it throughout the Christian world. No more fitting imperial recognition of a great event was possible than to celebrate it by so splendid a tribute to biblical learning. Tischendorf may be pardoned in his gratification at the discovery of so great a treasure at Mount Sinai, and in his quoting the saying of an old man distinguished for his learning: "I would rather have discovered

the Sinaitic MS. than the Koh-i-noor of the Queen of England."

This Sinaitic manuscript stands side by side in importance with what is known as the Vatican manuscript, which is called by Scrivener the *Glory of the Vatican Library at Rome*, which cannot be placed later than the first half of the fourth century. Here we have an unquestioned demonstration that in the first half of the fourth century the New Testament writings had been collected into one book and had become a part of the current literature of the Christian world.

You will recall, however, the fact that the *Epistle of Barnabas in Greek* was found as a part of this great Sinaitic manuscript. The Epistle of Barnabas bears a strong resemblance to the Epistle to the Hebrews and by its form of citation proves that at the time the Epistle to Barnabas was written the Gospel of Matthew was treated as a part of the Holy Scripture. I do not enter into the argument, as for my present purpose the fact only is important.

Until the finding of this manuscript the first chapters only were known in a later version. Dr. Credner, in 1832, said of a passage then in dispute that "this disputed expression does not exist for us in the original Greek."

Thirty years after the transfer of the Sinaitic manuscript of Tischendorf to the Emperor of

Russia another discovery of great value was made at Mount Sinai: The *Apology of Aristides*, which had been lost for centuries.

The visit of J. Rendel Harris, of the University of Cambridge, England, and his friend, Mr. F. J. Bliss, of Beyrout, and a Mr. Lockwood, of our own country, in 1889, to the Convent of Saint Catherine will next claim our attention. Mr. Bliss was conversant with the details of Eastern travel and also with Arabic, which made him a very valuable companion. They had a caravan of thirteen camels, and "on the eighth day they reached the great plains of Er-rahah, which lies like an amphitheater at the base of the Mountain of the Law." They were kindly welcomed by the brethren of the convent. After examining the manuscripts in the first room of their library, which contained the more modern manuscripts, not later in general than the twelfth century, Professor Harris asked to be shown the older ones. The librarian Galaktéon led the way, and "so they traversed the narrow passages and stairs of the convent until they reached a door closed by a large padlock—it was rusty, as if no one had recently passed that way—and when it was removed the door opened into a narrow room, of some length, the walls of which were lined with Oriental books in the Syriac, Arabic, and Iberian languages." Into the examination of these books

he (Professor Harris) immediately plunged, and it was not very long before he had detected in a volume of tracts on ethical subjects a translation of the long-lost *Apology of Aristides*.

Let us now consider the value of the finding of the *Apology of Aristides*. It had been lost, as we have seen, for centuries. The fact as furnished by the *Standard Dictionary of Christian Biography* is thus stated: "Aristides, an early Christian writer, who, like his contemporary Quadratus, presented to the Emperor Hadrian about A. D. 133 an apology for the Christians, now lost." Such is the account of Eusebius, who states that "the work was extant in the hands of many in his day."

Mount Sinai has delivered up this precious document at an important time. The date of the document is determined by the reign of Hadrian, 117 to 138 A. D.

It is an apology that is a defense of the Christians addressed to a heathen emperor. It is clear that at this date, say 130 A. D., the Christians had become so numerous as to attract the attention of the Roman government and to command the study of her philosophers. They had won converts in the palace, in the school, in the hut of the slave. This philosopher was probably a Christian.

As would be natural in addressing the ruler of a world-empire, the presentation of the case would

be largely ethical. There was a Parliament of Religions at Chicago during the Columbian Exposition and the setting forth of the claim of each religion by its representatives. The various religions were discussed almost entirely on their ethical side because it is under this aspect that religion is accredited to the world. Government and worldly thought does not consider so much the background of religion as its effect on human society. This view is in harmony with the teachings of Christ, who said, "By their fruits ye shall know them."

The title of the *Apology* says: "To the Emperor Cæsar Titus Hadrianus Antoninus Augustus Pius, from Marcianus Aristides, a philosopher of Athens." Let me cite to you his description of the practices of Christians of that date (XV, p. 104):

"And the Christians, O King, by going about and seeking have found truth, and as we have comprehended from their writings, they are nearer to the truth and to exact knowledge than the rest of the people. . . . For they know and believe in God the Maker of heaven and earth, . . . from whom they have received their commandments which they have engraved on their minds, which they keep in the hope and expectation of the world to come. So that on this account they do not bear false witness, they do not deny a de-

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posit nor covet what is not theirs; they honor father and mother; they do good to those who are their neighbors, and when they are judges they judge uprightly; and they do not worship idols in the form of man; and whatever they do not wish that others should do to them, they do not practice toward anyone, . . . and those who grieve they comfort, and make them friends; and they do good to their enemies; and their wives, O King, are as pure as virgins, and their daughters modest; but as for their servants or handmaids or their children, if any of them have any, they persuade them to become Christians for the love that they have toward them; and when they have become so they call them without distinction brethren; they walk in all humility and kinship, and falsehood is not found among them; and they love one another; and from the widows they do not turn away their countenance, and they rescue the orphan from him who does him violence, and he who has gives to him who has not without grudging, and when they see a stranger they bring him to their dwellings and rejoice over him as over a true brother. When one of their poor passes away from the world, and any one of them sees him, then he provides for his burial according to his ability, . . . and if there is among them a man that is poor or needy, and they have not an abundance of necessities, they fast two or three

days that they may supply the needy with necessary food."

This is but a specimen of the portrait which this philosopher Aristides draws of the early Christians, as their vindication against their heathen persecutors.

This tender picture of early Christian life by Aristides, the philosopher, is shown to be accurate by another quotation which I make from the Epistle to Diognetus, one of the most beautiful specimens of early Christian literature. The writer in describing the early Christians says:

"The Christians are not distinguished from other men by country, by language, nor by civil institutions, for they neither dwell in cities by themselves, nor use a peculiar tongue, nor lead a singular mode of life.

"They dwell in Grecian or Barbarian cities, as the case may be; they follow the usage of the country in dress, food, and the other affairs of life. Yet they present a wonderful and confessedly paradoxical conduct. They dwell in their own native lands, but as strangers. They take part in all things as citizens, and they suffer all things as foreigners; every foreign country is fatherland to them, and every native land is foreign. . . . They live upon earth, but are citizens of heaven. They obey the laws and excel the laws by their lives. They love all and are

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persecuted by all. . . . They are poor and make many rich, they lack all things and in all things abound. They are reproached and glory in their reproaches. They are cursed and they bless. They receive scorn and they give honor. . . . By the Jews they are attacked as aliens and by the Greeks persecuted, and the cause of their enmity their enemies cannot tell.”

Place side by side with these pictures from these Christian philosophers who were eyewitnesses the wonderful defense of Paul in 1 Cor. 4. 11-13: “Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day.”

What a blessed portraiture of beautiful living do these early Christians place before us!

This finding of the *Apology of Aristides* at Mount Sinai not only restored to the world a beautiful piece of literature, but shows us how Christians lived and labored and suffered in those early ages.

This *Apology of Aristides* also is a witness to the early text of the New Testament. I have said that it was chiefly ethical, but it also shows a



familiarity with the great fundamental facts of the Gospels. Notice the following extracts, pp. 29, 30: "It is said that God came down from heaven, and from a Hebrew virgin took and clad himself with flesh, and in a daughter of man there dwelt the Son of God." "He was pierced by the Jews." "He died and was buried." "The third day he rose again." "He ascended unto heaven."

He also, in an extract already given, said: "As we have comprehended from their writings," showing his familiarity with the Scriptures, or at least, those which contain these fundamental teachings.

If we assume, as we may safely do, 130 A. D. as the date of the *Apology of Aristides*, we thus carry our Gospels back to a very early date, as they were evidently widely circulated at the time the *Apology* was written.

The latest, and I had almost said, the most important of these later revelations at Mount Sinai which I shall mention is what is now known as the Lewis manuscript or the *Sinaitic Syriac Gospels*. The "Guardian" of England remarks on this: "It has doubled our sources of knowledge in the darkest corner of New Testament criticism."

The history of the finding of this manuscript is familiar through the press (The Expository Times, January, 1895; The Expositor, January, 1895).

It is an interesting fact that its discoverer was a

lady, Mrs. Lewis, the widow of the late Rev. S. S. Lewis, Fellow of Corpus Christi College, Cambridge, England.

After Mr. Rendel Harris had discovered the lost *Apology of Aristides* in the library of the Convent of Saint Catherine, he told Mrs. Lewis that in that library further discoveries might be made and taught her "the art of photographing manuscripts, lent her his own camera, and devised a manuscript stand which would save her from fatigue." With letters of introduction and equipped with the preparations necessary, Mrs. Lewis and her twin sister, Mrs. Gibson, went to Mount Sinai, where they were courteously received by the librarian of the convent, Father Galaktéon, who showed them his manuscripts, the most ancient of which are kept "in a little room half-way up a dark stair, and partly in a dark closet, approached through a room almost as dark, where they repose in two closed boxes and cannot be seen without a lighted candle."

The three persons above mentioned were standing in the small dark room when Mrs. Lewis, who knew Syriac, discovered the precious manuscript. Mrs. Lewis and her sister with much difficulty photographed three hundred and fifty-eight pages of this manuscript, into which, she remarks, "No eyes but our own had for centuries looked." These scholarly sisters took back to Cambridge their

treasures. They did not know their full value until Mr. F. C. Burkett and Professor Bensley had examined them and pronounced them to be parts of a Syriac Palimpsest of great value.

At once Mrs. Lewis, Mrs. Gibson, Mr. and Mrs. Burkett, and Mr. and Mrs. Bensley, and Professor J. Rendel Harris decided to proceed to Mount Sinai and photograph the whole manuscript. It was a difficult undertaking, but they succeeded in rescuing from the oblivion of ages the oldest Syriac text thus far known and the Syriac Gospels of a date not later than 150 A. D.

With this discovery we have four Syriac texts of our Gospels of more or less completeness, namely, The Curetonian, The Peshitto, the Syriac Diatessaron, and now the Lewis manuscript or the Sinaitic Syriac.

It has been already stated that this manuscript is a Palimpsest, which means that the manuscript had a second, upper writing above the original, or ancient, writing. In early times materials upon which to write were scarce, and it was not uncommon to attempt to erase the writing of a manuscript, and then use it again for another writing or book. In the process of time the original writing became legible to keen and practiced eyes. The date of the upper writing was assigned to 778 A. D. and is a history of female saints. To enter into a description of this manu-

script as to its readings and to its bearings on criticism is not our purpose at this time. My object is to call your attention to it as one of the great revelations which have come to us from the desert of Mount Sinai. The manuscript itself carries us back to the year 400 A. D. or probably 350 A. D. A manuscript whose date is so early brings us quite near the very fountains of New Testament History.

The critical student in the coming ages as he looks over the lives of the great discoverers will read side by side the name of Tischendorf, the discoverer of the Sinaitic Greek Bible, with that of Mrs. Lewis, the discoverer of the Sinaitic Syriac Gospels, and those with her in this great achievement. All honor, then, to this brave woman, who in the interests of Christian scholarship penetrated the solitudes of Mount Sinai and revealed to the world this historic record of our faith.

And why was Mrs. Lewis able to make this discovery? Simply because she had mastered Syriac and was prepared to make it. One can only discover that which they are prepared to discover. There were two persons with her looking intently into the same collection of manuscripts—her sister, Mrs. Gibson, and the librarian of the convent. Neither of these knew the language of the manuscript and hence neither of them could make the

great discovery. I think if I had been that librarian, I would at once have begun the study of Syriac. The eye of the mind and of the soul must be trained if we would see the most beautiful things in the intellectual and spiritual world.

Men have arisen in every age since our Gospels were given to us who have tried to explain away the message of the Gospels by assigning them to a later age than that which has been held by the historic church.

In the providence of God with each new attack there comes a new answer. The past ages are giving up their records, and these records, instead of overthrowing the Bible, have given added testimony that holy men of God spake as they were moved by the Holy Ghost. If you were to ask me for the best method of confirming our faith in our sacred Scriptures, it would be simply this: Study them intensely, prayerfully, constantly, with an open mind and you will be fully convinced of the words of Saint John: "These are written, that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through his name."





HENRY ANSON BUTTZ  
AT HIS TWENTY-SEVENTH YEAR

## THE CAMBRIDGE EXEGETICAL SCHOLARS

**I**T seems to me that great injustice has been done to the exegetical scholarship of those who speak the English language. The statement is sometimes made that English-speaking peoples have not produced exegetical scholars of the highest class, and the palm in this regard has been given well-nigh exclusively to German scholarship. The great names of Meyer, DeWitte, Olshausen, and recently Weiss, have been exalted to a rank with which it is not usual to compare any English scholar. No one will hesitate to acknowledge the wealth of exegetical scholarship which Germany has given to the world. A brief statement, however, will show how close to them has been the work of our brethren of Great Britain. I omit at this time all mention of American scholars, because this does not come within the range of the present discussion.

Among British scholars we may name Alford, Lightfoot, Vaughan, and Ellicott, all of whom have passed away. Their place is secure among the names that have made the New Testament exegetical scholarship a force among those who speak the English tongue. To these we must



add the name of Brooke Foss Westcott, the Bishop of Durham, who has more recently ended his earthly work. Bishop Westcott is best known to the world by his great work in connection with Dr. Hort on the New Testament text. Westcott and Hort's Greek Testament is now in use among most of the students of the Greek text, both in this country and in England. This work is the result of many years of toil and is really, though not formally, the textual basis of the Revised Version of 1881. It is well known that the revisers did not undertake to produce a formal Greek text, but to make such changes as were necessary to the exact translation. A comparison of Westcott and Hort's text with Palmer's text which expresses the view of the revisers, so far as it affects translation, shows how great was their influence on that body of scholars so far as the text is concerned.

It is not, however, of Bishop Westcott as a text critic that I purpose to speak at this time; it is of Bishop Westcott as an *exegete*. Exegetes are determined by their tastes, training, and habits of mind and their Christian experience and may thus be divided into classes. In order to determine the place of Bishop Westcott in exegesis, it may be well to give some classification of exegetical scholars. Of course such a classification is only relative, as each one may combine various

elements which may belong to the others. As in the rainbow the several colors shade off so slightly that one cannot tell where one color ends and the other begins, so in the case of students pursuing the same line of investigations, it is difficult to know the exact point where they separate from each other. We may only mention some predominant characteristics which mark the various exegetical scholars.

First there are textual exegetes; that is, those who specially emphasize the textual, or lower criticism.

Second in order are grammatical exegetes; that is, those who are specially given to the minuter forms of the language; these note with great accuracy particles, moods, tenses, and whatever constitutes a modification of expression, however slight. Indeed, they often treat of purely grammatical questions irrespective of any essential variation of meaning. Conspicuous examples of these are Meyer among the Germans and Bishop Ellicott among the English; the latter is especially given to this form of exegesis. A close study of his works is an education in the finer forms of New Testament Greek grammar.

Third may be named philological and historical exegetes. This is a somewhat rare combination, but is met perhaps more nearly in the recent Commentary of Sanday than in any other

of our modern commentaries. Lightfoot also is quite exhaustive in both these particulars. Each of these commentators has a profound philological instinct and keen historical sense, which enables him to balance the two with great accuracy and clearness.

Fourth in order are theological and logical exegetes. This class of commentators, while not devoting themselves so thoroughly to philological questions and to the highly historical questions, lay special emphasis on the theological postulates of the sacred writers, and devote themselves to a great extent to the theological sequence of thought. These two characteristics are especially valuable in the discussion of the Pauline Epistles, particularly Romans and Galatians. As specimens of this, perhaps among modern commentaries J. Agar Beet is to be recognized as among the first. Among the earlier commentators we must place Calvin. I heard the late Ezra Abbott, of Harvard, recognized in his time as the foremost of what I might designate as the microscopical scholars—that is, such as give themselves to the more delicate forms of philology and criticism—say, that Calvin was especially distinguished for his insight into the sequence of thought. Perhaps we might add that Dr. Whedon, in his *Epistle to the Romans*, is also a master in this direction. Differing, as they do, in many

of their conclusions, they are strongly alike in this particular.

In considering, therefore, Bishop Westcott for the present as the typical representative of the Cambridge exegetical scholars, I would designate him, first, as a textual exegete. For this he was specially qualified. Professors Hort and Westcott were twenty-eight years in preparing their great work on the text of the New Testament. Professor Gregory, of Leipsic, in a lecture which I heard, gave high praise to the textual principles embodied in this great work of these eminent critics. He regarded the principles which they elaborated and on which they worked the best that had yet been formulated. Other men have been textual critics in a measure; Westcott was preeminently so, and this part of his work makes him a representative of that aspect of exegesis.

Secondly, his exegesis is noted for a clear apprehension of Christianity as a system of truth. The Scriptures, in his conception, are not mere isolated facts or statements, like the book of Proverbs, but they are a record of God carrying on his work in the world, under a divine order, and with principles which are harmonious with this order. Christianity is a great system of truth and must be looked upon as a whole as well as in its particular parts.

A third characteristic of his exegetical work

was his knowledge and appreciation of patristic exegesis. He was wont to say to his students, "Do not underestimate old books." Careful study of him will disclose frequent references to the early patristic scholars; he abounds in quotations from the Greek and the Latin. He realized what I think the church should more and more realize, that those great masters in the first flush of Christianity, and especially the Greek expositors in their profound sense of the force of the Greek text, were more highly qualified to interpret many of the passages than anyone of our modern life can possibly be. The early fathers were saturated so profoundly with the deeper sense of the Scriptures that an exposition which ignores their results must be radically defective.

A fourth element of the exegesis of Professor Westcott was a sense of supernatural revelation, a realizing that God spoke through the prophets and that the revelation is more than the mere revelation given to highly gifted men—it is a revelation specifically given, and affirmed by "Thus saith the Lord."

Another characteristic of his work was a knowledge of human affairs and an insight into them. It has been a marked characteristic of some of the foremost commentators that they have been men of affairs; witness, for example, John Calvin; witness Chrysostom, whose comments are still

fresh and cannot be passed over by anyone who would become a student of exegesis. Witness also Bishop Westcott himself on the *Social Aspects of Christianity*.

Bishop Westcott's exegetical work, then, was first, textual; to this reference has been made. Second, it was grammatical, without being as formally so as some other commentators. For illustration of this, see 1 John 4. 14. Our ordinary version has, "We have seen and bear testimony that the Father hath sent the Son to be the Saviour of the world." His exegesis of this passage reveals a clear conception, not only of grammatical structure, but of grammatic emphasis. Take for example, the emphatic pronoun "we." This, he says, brings into prominence the experiences of Christian society, gathered up in that of its leaders; the apostle does not speak of himself personally, but is representing the church for which he had a special work to do; his experience was in another form the experience of all. The vision and witness of the immediate disciples correspond with the knowledge and belief of the disciples in all ages; or, to express the same truth otherwise, that vision and witness remain as an abiding endowment of the living body. You say at once, "How he has caught the spirit of John, which led him to insert the pronoun 'we' in its Greek emphatic form." "We have seen and bear

testimony"; here he notes at once that the immediate objects of "have seen" and "bear testimony" are different; the word "seen" here is not visual sight, but contemplation, and he affirms that "the object of contemplation was the vision of the Lord's life: the object of witness the declaration of its meaning; in a wider sense spiritual feelings can become the objects of direct vision. Here, however, the thought is that the significance of the Lord's mission was made known to those who carefully regarded his life and observed the necessary tendency of all his actions. In this respect his life was the object of contemplation and not of vision." He notes also the force of the perfect tense in "hath sent": "The testimony is not simply to the historic fact, but the permanence of Christ's mission. Of this believers have direct knowledge." You cannot fail to notice the grasp which he manifests in this passage of the grammatical and philological bearings of his text.

Third. Bishop Westcott has been described also as a mystical commentator. In the *Athenæum* for August, 1901, Barnes affirms that after Dr. Westcott was appointed Bishop of Durham his students were flocking to hear him on the Acts of the Apostles: "We shall have to go to Westcott this term, and Westcott is a mystic." They soon learned that with Westcott mysticism simply meant to face great facts and to learn

something from them. An illustration of his mode of interpretation may perhaps be very well seen in his reference to Melchizedek, in the seventh chapter of the Epistle to the Hebrews. He affirms that the history of Melchizedek is *typical* and not *allegorical*. "The difference between the two modes is clear and decisive. Between the type and the antitype there is an historical, a real, correspondence in the main idea of each event or institution. Between the allegory and the application the correspondence lies in special points arbitrarily taken to represent facts or thoughts of a different kind. A history, for example, is taken to illustrate the relation of abstract ideas. The understanding of the type lies in the application of a rule of appropriate proportion. The law by which it is regulated lies in the record, the life. The understanding of the allegory depends on the fancy of the composer. He determines which of many possible applications shall be given to the subject with which he deals. A type presupposes a purpose in history wrought out from age to age. An allegory rests finally in the imagination, though the thoughts which it expresses may be justified by the harmonies which connect the many elements of life. This consideration tends further to explain why the writer of the Epistle takes the biblical record of Melchizedek, that is, Melchizedek so far as he enters into the divine history, and



not Melchizedek himself, as a type of Christ. The history of the Bible is the record of the divine life of humanity, of humanity as it was disciplined for the Christ." In this single sentence that "the Bible is the history of the divine life of humanity" you notice how the dignity of the Scriptures is enforced.

In these and many other passages Bishop Westcott showed a delicate insight into the finer forms of interpretation. A further illustration of this will be found in Heb. 11. 3, Authorized Version: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear"; Revised Version: "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear." The margin reads, instead of "worlds," more correctly "ages." The rendering of this passage by Dr. Westcott is, "By faith we *perceive* that the world hath been framed by God's word, to the end that that which *is seen* (be known) to have *arisen* not from things which appear." On the last clause of this verse he makes this profound observation: "The purpose and end of the knowledge gained by faith as to the creation of the world is the conviction that the visible order as we observe it, as a whole has not come into *being by simple material causa-*

*tion.* We learn to recognize that there is a definite power behind such a conclusion as the fundamental triumph of faith." He further remarks: "No purely physical explanation of the origin of the world is possible. Things that appear cannot give explanation of the origin of the universe which we see." This is a delicate statement of God's power in creation.

He is characterized also by extended digressions and discussions on important words and passages of great value. His commentaries, therefore, contain separate discussions after the manner similar to those in Bishop Lightfoot's commentaries, which give vividness and picturesqueness to the closer exegetical discussions. The clearness of his style is shown in his discussions on repentance from dead works. He says: "Dead works are not vaguely sins which lead to death, but works devoid of that element which makes them truly works; they have form, but not vital power of works. There is the one spring of life, and all which does not flow from it is dead. All acts of man in himself, separated from God, are dead works. The first step in faith is to give up the selfish life which they represent. . . . It follows, therefore, that repentance from dead works expresses that complete change of mind—of spiritual attitude—which leads the believer to abandon these works and seek some other support for life."

Further, the general characteristic of his mind as to his exegesis is shown by the books on which he wrote commentaries: the Gospel of Saint John, the Epistles of Saint John, and the Epistle to the Hebrews. These exegetical writings show the harmony of his mind with the themes which they represent.

Mr. W. Emory Barnes, in the *Athenæum*, says: "Since the death of Frederick Dennison Maurice, the Church of England has lost no greater son than Brooke Foss Westcott; he was the friend of Lightfoot and Hort. Dr. Lightfoot was Hulsian Professor of Divinity at Cambridge, and when the Regius Professorship of Divinity became vacant, which was higher in rank, it was suggested to him that he become a candidate for the position. He repelled the suggestion, saying, 'I am not worthy to stand in Dr. Westcott's shoes.' He and Dr. Hort had both been Westcott's pupils."

I would assign to Bishop Westcott a high rank among the New Testament exegetes of our time. He was, for depth of learning, probably the foremost scholar and bishop of the English Church. Bishop Westcott, then, represents what I have called, as my general subject, "The Cambridge Exegetical Scholars." The scholars that have represented that ancient university in these recent years have made such a profound impression upon the world of interpretation that one can

almost say that they have founded a school. It is not uncommon to name great movements in thought as well as in material things from the place where they originated. No one can visit Tübingen without remembering that Strauss lived there, and without recalling the great founder of the Tübingen School, Frederick Christian Baur—a school which dominated the intellectual thought of the critics of the Scriptures for many years, until at last it went down, having failed to maintain itself in the onward march of human investigations.

A few years ago there was a movement, which was known as the Oxford Movement, of which the central personality was the late Cardinal Newman. It took its name from the place in which its discussions were mostly carried on. It has occurred to me that the university city of Cambridge, about two hours' ride from London, so beautiful for situation, almost idyllic in its features, has had so close a relation to New Testament exegetical study, that we may rightfully claim that here has been founded the Cambridge Critical School. The names that I mention as belonging to this school have been in part reviewed.

The next name that I would mention is Dr. Lightfoot, Bishop of Durham. He differed from Bishop Westcott in several particulars; he was

more historical and not so introspective; yet he was alike a grammatical exegete and a spiritual exegete. The temper of his mind is shown by the books which he expounded; for example, Philippians, Galatians, and Colossians, and a fragmentary work on the Epistle to the Thessalonians and seven chapters of the Epistle to the Romans. His style, therefore, was very objective, and less introspective than was the style of Bishop Westcott. Assuming that Bishop Westcott represented what may be called the mystical element, perhaps Bishop Lightfoot might be regarded as representing the historical aspects of interpretation.

Of Dr. Lightfoot's exegetical works it has been said by one qualified to speak: "Grammatical criticism, philological exegesis, historical presentation, philosophical perception, are combined in them as they were never before combined, as they have not been since combined. They have furnished models for others, but they have themselves remained models. With the growth of knowledge in the future they may become obsolete, and some pupil may arise to excel his master, but the present shows no signs of this, and we may safely predict that any greater commentary on these Epistles of Saint Paul will owe part of its greatness to the volumes now before us." Dr. Lightfoot's work, however, was not restricted to

his commentaries on the Pauline Epistles—many of his friends thought that he should thus restrict his activity—but his works on the Apostolic Fathers, and on Saint Clement of Rome, have also greatly enhanced his reputation.

It has been said that among the last words of Bishop Lightfoot, when he was approaching death, were these: "I believe from my heart that the truth which this Gospel [of St. John] more especially enshrines—the truth that Jesus Christ is the very Word incarnate, the manifestation of the Father of mankind—is the one lesson which, duly apprehended, will do more than all our feeble efforts to purify and elevate human life here by imparting to it hope and light and strength, the one study which alone can fitly prepare us for a joyful immortality hereafter." Thus his profound scholarship was united to a simple faith in the Gospel.

Of Lightfoot's edition of the *Epistles to Ignatius and Polycarp*, Professor Harnack, of Berlin, says: "We may say without exaggeration that this work is the most learned and careful patristic monograph which has appeared in the nineteenth century." Of his *Ignatius* Dr. Lightfoot speaks as of the great work of his life, saying, "To the disciples of Baur the rejection of the Ignatian epistles is an absolute necessity of their theological position."

One of Lightfoot's prayers at Trinity College was: "Since it hath pleased thee, O Lord, that I should be called to take my part in the teaching of the college, grant that I may not assume the same lightly or without a due sense of the importance of my trust. . . . Grant, O Lord, that neither by word or deed I may do aught that may weaken the faith or slacken the practice of those committed to my charge."

Lightfoot's estimate of preaching is shown in his dedication of his *Ignatius* to Dr. Liddon. He says: "To Henry Parry Liddon, D.D., to whom God has given special gifts as a Christian preacher and matched the gifts with the opportunities, assigning to him his place beneath the great dome of Saint Paul's, the center of the world's concourse."

Then, too, of this triumvirate, we have Bishop Ellicott, who has also passed away but is still a power, especially in the finer forms of grammatical exegesis. Bishop Ellicott has expounded most of the epistles of the New Testament, his last production being an exposition of the First Epistle to the Corinthians. I am sorry that he did not write an exposition of the Epistle to the Romans. A work from his hand on this great Epistle would be of great value. Bishop Ellicott can only be read with advantage by one who has some knowledge of Greek.

In this connection, however, we may not omit to mention the name of Dr. F. J. A. Hort, who was associated with Bishop Westcott in the revision of the New Testament text. He is not known as he ought to have been known, as an accomplished exegete. He did not produce formal works like his friend, but exegetical notes from time to time, and they show that keenness of perception of the meaning of the Scripture that may well class him among what I have designated "The Cambridge School of Exegetes." This school seems to me to stand by itself in many particulars which I may not here enumerate.

Three of these men became bishops of the English Church. Bishop Westcott was the successor of Bishop Lightfoot, his friend, in the See of Durham. If I remember rightly, Bishop Lightfoot was his pupil. Also, if I remember rightly, Bishop Ellicott was a Cambridge professor, and his lectures on the life of Christ, delivered in Cambridge University, great in their simplicity, yet appear to me to be the highest expression of the true attitude of the criticism of Christ that has yet been given. It seems strange that all these exegetical scholars of such eminence should have passed into the episcopacy of the Church of England. I have heard that there is a maxim running through England that no one can hope for the episcopacy until he has at least edited a Greek text.



I have spoken of the Cambridge exegetes as constituting a school, that is, as being so united in their general characteristics that they are differentiated sufficiently to be put in a separate class by themselves, still it seems to me that they might well represent the general trend of exegetical scholarship which should prevail in this modern age.

First, a valid exegesis should be progressive; it should meet all new facts and face them. Nothing that is true should be foreign to it. This is a characteristic of what I term "The Cambridge School." It discusses with vigor and with candor all problems of criticism that are presented, and meets every issue face to face with all the resources that learning and experience can suggest, aiming, above all things, to know and proclaim the truth as it is in Christ.

Second, it should not be forgetful of the past. It should not accept a thing because it is old, nor reject it because it is new, but it should weigh everything that has been said at its true value; hence, it cannot be indifferent to the exegesis of the early ages, to the interpretations of the church Fathers, and to the views which have been maintained by the consensus of Christendom for the centuries past. In other words, it pays due respect to the past, while it welcomes and gives due value to all that the present may

suggest. It will remember that some of the keenest minds the world has ever known have wrought on these problems through the early ages as well as to-day. Reverence for the past is equally valid in criticism as it is in history.

Third, an exegetical school which should prevail should be a school which recognizes the supernatural in the Word of God. It believes that when "Thus saith the Lord" is uttered by the holy prophets there is a higher inspiration than came to Plato or Socrates or to Shakespeare, or even to John Milton; that holy men of old spoke as they were moved by the Holy Ghost. No school of criticism can stand as expressing the hopes and aspirations of a Christian age to which the conception of divine revelation is a matter of question. A school of exegetical scholarship that shall stand will be a school that recognizes a great onward movement, a great plan of salvation running through the centuries and culminating in the final triumph of the kingdom of God. It must therefore have respect to a systematic principle, and must realize that in the mind of God was a great conception from the beginning, which was wrought out in history, has had its fulfillment in the coming of Jesus Christ, and shall have its final and complete triumph in a restored age. It should also represent the world's foremost scholarship, especially the scholarship of the humanities,

that which comes from a careful study of the tongues in which the Holy Scriptures were written, and must have a due respect to all the intricacies of syntax and all the resources of philology.

Lastly, an exegetical school that abides will regard some things as beyond controversy. Paul's argument in the fourth chapter of the Epistle to the Romans, in which by a single blow he sets aside the objections that have been raised to the gospel, by a simple rejection, without argument, is a wise model for Christian scholars to-day. When it was suggested that there had been a charge against the Christians that they taught that men should do evil that good may come, he does not even answer it, but simply says, "whose condemnation is just." The idea of such a sentiment is so preposterous that he is unwilling to argue it; there are certain great truths which are so firmly imbedded in Christian thought and life that to argue them is an unnecessary waste of intellectual energy.

The purpose of this discussion, however, is not so much critical as practical, and suggests to my mind that the time has come for a change of emphasis. For a number of years the historical or higher criticism has filled the press and even the pulpit. Those who have not discussed these questions are almost ludicrously supposed not to be close to the great movements of modern thought.

It has not been the purpose of this paper to raise these questions. If there have been gains wrought out in such methods, they have been already reached; and if not, they will probably not soon be brought to view. That which has been demonstrated will stand, that which has not will fail. The question which I raise at this time is, "Why not stop this discussion of the externals of the Scriptures and attend to their inner meaning?" Whatever our friends who have advocated the radical forms of criticism regard as left of the Scriptures—may it not be well to pause and expound them? While there has been no absolute dearth of exegetical writing in recent years, yet the number of such books that have been written are not as numerous relatively as those that have been produced on the so-called questions of criticism. Popular commentaries are almost infinite, but profoundly scholarly commentaries are somewhat rare in these days. Would it not be well, then, to turn the attention of our scholarship more to the explanation of the Scriptures, rather than to the mere questions of authorship and date? The world never needed a profound exegesis of the Scriptures more than to-day. The people are hungering for the meaning of God's Word, in its purest, deepest sense. Whoever has a message to the world out of the Scriptures, explaining what our blessed Lord and the prophets

and apostles meant in the utterances which they gave to mankind, will have a hearing; those who have no such message cannot hope for a hearing, however thorough may be their scholarship, and however intense their devotion to their particular fields of labor.

As I have said before, I do not here raise the question of the higher criticism, but raise the question of the interpretation of the Scriptures as of commanding importance. In the *Methodist Review*, a few years ago, in a paper on the "Conditions of Authoritative Biblical Criticism," I set forth the principles which seemed to me to be vital, and I have seen no reason to change the opinions then expressed. Further, it seems to me there should be a change in the emphasis of scholarship. Our scholarship has been largely objective. It has been on the text and the literature and the philology, while the deeper scholarship, growing out of grammatical form, and the rendering of the very language of inspiration has not been so closely attended to. Biblical scholarship has changed form in recent years, and those finer, more delicate investigations so essential to interpretation have, in my judgment, receded. It seems almost uncharitable to say it, but I sincerely believe that students from institutions of learning do not have the same preparation for close exegetical study which they had twenty-five years ago.

They are more interested in what they call the sweep of the thought, or broad generalizations, than in the minuter forms of meaning, without which there can be no broad sweep of thought and no legitimate generalizations. This may be due in part to our methods of teaching. Has not the time arisen when there should be a return to a more thorough knowledge of the grammatical structure of language, as well as a more thorough knowledge of the ancient tongues? It is impossible to have accurate interpretation of the Scriptures without a thorough training in the languages in which the early interpreters wrote. I fear greatly that the modern inductive system is not favorable to the choicest scholarship. The method by which the great scholars of England and America have been trained in the classics in years gone by has been more effective than the modern methods. A few years ago I asked Professor Hadley, of Yale, as to the best method of studying the Greek language. He said it was to take a good grammar and master it, and then proceed to the reading and the application of grammatical principles. Another professor in one of our oldest and best-known universities characterized the modern method as "the kindergarten method."

As it is now the number of choice scholars must be extremely limited, while the majority will have but superficial acquaintance with the

great principles of the grammatical structure of the noble classical languages. I would plead for a return to a firm mastery of the texture of language, for more intense devotion to the original tongues of the Scriptures. Heartily as I approve the present day tendency to study the English Bible, I cannot agree that there should be a diminution of classical study for the preacher. The preacher's superiority as an interpreter will depend upon his ability to grasp the deeper meaning which lies in the thought of the inspired writers.

A change of emphasis in the matter of scholarship seems to me to be imperatively demanded. There should also be a change of emphasis in our Conference Course of Study. It is, of course, known to you all that in the present course of study the exegetical studies which had been required for the past two decades have been eliminated. Previous to the last General Conference the students for the ministry were compelled to present exegetical work on the teachings of Christ and on the Pauline Epistles. This has all been taken out, and no student for our ministry is required to pass any examination on the interpretation of the Scriptures as such. There is a good deal that has to do with the Scriptures, but the Scriptures themselves are not required to be interpreted. This is not an encouragement to our

young men to pursue exegetical studies. The same is true in regard to the Old Testament Scriptures. Would not a return to the requirement of exegesis for admission to our ministry be an added inspiration to the young men who are preparing for our ministry to study in this department?

But I may not detain you longer with this paper, except to say that one of the great qualities which have characterized the Cambridge School of Exegetes is a characteristic of all true scholars; courtesy for all those who are engaged in similar work, and courtesy toward all those who differ from them in opinion. I have spoken in this paper somewhat at length of Bishop Westcott. Perhaps I am somewhat prejudiced in my preference since I had the pleasure to meet him when he was in residence at Westminster Abbey several years ago. Being in London for several months for the purpose of pursuing some studies there, I addressed a brief note to Dr. Westcott, asking him if a stranger could have an opportunity for a conversation with him. The same day I received a reply by mail giving me two dates, asking me to call on the one which was most agreeable to me. I went to his residence one afternoon about three o'clock and had a delightful interview with him. I asked him questions about his studies, about his work, and about the courses of study in the uni-



versity, to all of which I received not only a pleasant but a most cordial response. It was almost impossible to get away from him. He held me till six o'clock, almost insisted that I should remain with him to tea, and when I excused myself from doing so, he opened the door into the yard at the rear of Westminster Abbey and showed me portions of the Abbey which were not generally open to the public. Afterward I sent a student to him with a note of introduction, which he received most cordially, and soon afterward invited the young man and his wife to dinner, showing them great social attention, the beginning of a large amount of social attention which they also received while they were in Cambridge. I frequently heard him preach in Westminster Abbey, and the memories of his beautiful spirit and his Christian courtesy will long abide. This is but typical, I think, of the Cambridge scholars whom I have tried to speak about in this brief paper.

## WILLIAM EWART GLADSTONE

**A** GREAT man is in a sense both the creator and the product of his age. It is a marvelous man who can touch and mold successive generations of his race. It was said of Nestor in Homeric story that he had ruled over three generations and was then ruling over the fourth. The same might almost have been said of Mr. Gladstone.

With the passing away of Mr. Gladstone the most remarkable public career of the nineteenth century came to a close. It is a great thing to be the great man of a community, of a city, of a nation, but to be recognized as the great man of the world is a tribute that has been fitly paid and deservedly paid to William Ewart Gladstone. It were an easy task to summon the witnesses from the different nations who should bear testimony to the truth of this statement. Although at the time of his death he occupied no public station, the whole civilized world gathered in spirit at his bier. Kings and queens, statesmen and orators, philanthropists and scholars and the people whose burdens he had lifted attested their reverent sympathy. It would occupy a lecture to speak of the tributes which were paid to the distinguished statesman. It is ours simply to re-

view some of the steps in the history of this wonderful man which shall attest his greatness and inspire us to higher thinking and nobler living.

Of his ancestry it is sufficient to say that he was the son of a prosperous business man. He was born in Liverpool, December 29, 1809, and was a Scotchman by descent. He belonged to the Lowland Scots, and the name was originally Gledstane.

Mr. Russell says "Gledstane" means "a hawk," "and that fierce and beautiful bird would have found the natural home among the stanes, or rocks, of the craggy moorland which surrounds the fortalice of the Gledstanes." Afterward the name was changed to Gledstones and finally Gladstone. He was the third child of John Gladstone, who, as a merchant prince, was a member of the House of Commons and became a baronet. One of the peculiarities of the training of Mr. Gladstone is mentioned by Mr. Russell. He says that the family of Sir John Gladstone were brought up to debate every subject, "and that nothing was ever taken for granted between him and his sons. A succession of arguments on great topics and small topics alike—arguments carried on with the most perfect good humor but also with implacable logic—formed the staple of the family conversation."

Before entering on his after career it may be well to speak of his personal appearance. Mr. Justin McCarthy says: "When I first saw Mr. Gladstone, in 1853, he was a very handsome man with a profusion of dark, wavy hair. He had been a very handsome boy. The late Mr. Roderic Murchison described him in 1821 as the prettiest little boy that ever went to Eton. But I must say that he did not appear to be nearly so handsome a man in 1853, then forty-four years old, as he was when I saw him for the last time as prime minister of England in his official residence in Downing Street on Monday, March 5, 1894, at eighty-five years of age. In 1853 there was something about Mr. Gladstone which bordered on the merely respectable. He was well dressed and well got up in every way; but somehow his appearance failed to command me. I did not see in him a king of men; perhaps I had then no notion that he was destined to become such a king of men as we have all known him since. In much later years he appeared to carry his kingship in his face. Wordsworth speaks of Coleridge as 'the rapt one with the godlike forehead—the heaven-eyed creature.' The words would admirably fit Mr. Gladstone as we have known him during the last quarter of a century. In his moods of deepest emotion I have often been reminded of Byron's lines describing one 'on whose brow the thunder-

scars are graven.' The late Crabbe Robinson spoke of Goethe, whom he had known, as being 'oppressively handsome.' I think Mr. Gladstone in his later years was all but 'oppressively handsome.'” Dr. McCosh, formerly president of Princeton University, told me that he first saw Mr. Gladstone, when a youth in his father's house, and that his appearance was so striking that no one at the sight of him could question his intellectual and moral supremacy. That there was something striking in his personal appearance was apparent even to those who saw him at a distance. It was my personal privilege to see Mr. Gladstone but never to speak to him or to hear him. I once was in the House of Commons when he was seated in his usual place, and could recognize even at a distance the flashing eye, the constant interest he had in all that was going on, and the brightness which shone from his face. It was my privilege also to be present on his return from an important election at which he had been defeated and Lord Beaconsfield had succeeded to power. I was among a number gathered at the station to see him, and I recall even now the profound impression which his appearance made upon me as he alighted from the train with Mrs. Gladstone, and was whirled away in his carriage amid the cheers of the people.

I propose to speak of Mr. Gladstone as a sub-

ject for study especially for the young people of our time. The biographies of noble men and women have ever been regarded as worthy of reading and thought. Mr. Gladstone's greatness and success in every department of human activity renders him especially worthy of our consideration. He was so many-sided that one can scarcely speak of him without touching some point of common interest. There seems to have been no department of human activity which he was not fitted to adorn. A distinguished man said of him that if Mr. Gladstone had not been prime minister of England, he would have been the vice-chancellor of Oxford University or Archbishop of Canterbury.

Let us then contemplate Mr. Gladstone for a short time as a fit subject for our study in preparation, in service, in scholarship, in oratory, in leadership, and as a model of Christian living.

First. He laid the foundation of his lifework by the most painstaking preparation. He was a student from the beginning to the close of his life. Justin McCarthy has given a portrait of his earliest life as a student: "The young William Ewart Gladstone, when he had reached the age of eleven, was sent, almost as a matter of course, to Eton. No place could be more appropriate for the opening studies of a boy like the youthful Gladstone. The scene itself is characterized by

all the peculiar beauty that an English landscape and an ancient English town and ancient English traditions and historical and personal associations can possibly inspire. Gladstone led the life of a student at Eton. He was especially fond of the classics; and, although he never became a great classical scholar, he had a keen, almost an impassioned interest in the great masterpieces of Greece and Rome. He read the books for what was in them rather than for what might be said about their structure and their grammar. Gladstone unquestionably exercised a high and almost a commanding influence among his young contemporaries at Eton. He was a well-behaved boy; and yet he was not in the slightest degree a prig. A prig at Eton could not possibly have any influence at all. He was not given to athletic exercises, but he was a great walker, and afterward was very fond of riding. He set himself against coarseness of any kind."

At Eton young Gladstone first foreshadowed the possession of that gift of eloquence which afterward made so brilliant and so splendid an impression upon the history of the time. At the close of 1827 he left Eton, and, after a few months with a private tutor, passed on to Oxford. There he studied hard, and there, in the Oxford Union Debating Society, he made his mark as an orator. He was soon chosen as secretary, and afterward

became president of the Union. I mention these facts only to show that at every stage of his career, from boyhood, almost from childhood up, there was nothing which he undertook in which he did not excel.

A writer in the London Times says of Mr. Gladstone at this early period of his life that it requires no great stretch of the imagination to picture to ourselves the young student sauntering along the stately avenues of Christ Church or Magdalen, fretting, like Newman, over the triumph of Liberalism, and framing to himself schemes for the salvation of society and the church. We can imagine him during the heat of that momentous struggle, while carefully preparing for his final examination in the school, turning an eager eye at times from his cloistered studies to the tempest that was raging without and wondering perhaps whether his own voice would ever be heard above the storm.

From the University young Mr. Gladstone went to Italy, of which he was always fond, and soon afterward was recalled and entered, in 1833, when twenty-four years of age, the House of Commons, the great parliamentary body, in which he was destined to sit for more than sixty years. Mr. Gladstone was strengthened in the House of Commons from the first because of his brilliant career at Oxford, where he attained great dis-



tion, having won on his graduation "a double first."

We must consider this training as a necessary preparation for Mr. Gladstone's brilliant career. It is customary to regard great achievements as the result of some sudden passion or energy. It is not so. As a rule, men and women are prepared for great emergencies by a process of long and tedious preparation. The glaciers of Switzerland attain their mighty power by slow accretions of snow and ice and stones and earth, until at last, united in the mighty mass, they sweep away forests and rocks, and even villages in their course. Thus gradually the mighty forces of humanity become effective for good or evil.

The city of New York, not long ago, gave a right royal welcome to Admiral Dewey, the hero of Manila, a welcome nobly won by his courage, his ability, his modesty, and his achievement. Dewey's victory was not an accident. It was the result of preparation. A minister of New York city, on the Sunday preceding the Dewey reception, said: "Dewey's career was replete with what we call lessons. He was called upon a year and a half ago, very suddenly, to accomplish the great work of his life. He had no time for preparation. The lesson is that all his life had been preparation for some great work. When the time came he did it naturally as if he had been sinking Spanish

vessels all his life. Opportunities do not make men; they only reveal men."

There was a story mentioned in the papers at the opening of the Spanish War which well illustrates the value of preparation. When the war began there was a great complaint throughout the country because the government was unprepared in many respects for the struggle. It was announced that there was no powder with which to supply the army and navy. Investigation showed that great quantities of powder had been purchased by the government, and the question was asked what had been done with it. When the explanation came, many were both astonished and gratified. The government's answer was that the powder, the loss of which had called forth so much complaint, had been burned in target practice. The rapid success of our army and navy showed that the best use of the powder of the nation had been made when it was employed to train the soldiers in service for effective work on the field of battle. Preparation is a vital point in the achievements of a great life.

Second. Mr. Gladstone is worthy of our study because his life was devoted from its beginning to its close to the elevation of humanity. From the time of his entrance in the British Parliament until his death he was a potent factor, not only in the affairs of the British Empire, but of Europe

and of the world. We may only touch upon the vastness of his influence. The offices which Mr. Gladstone filled during his long career may well astonish one who is accustomed to the frequent changes in our American system. Foreign public administration, whether for better or worse, differs from our own in the fact that its great public men are generally kept in their official position until the close of life.

In 1834-35, at twenty-nine years of age, Mr. Gladstone was in the administration of Sir Robert Peel as Junior Lord of the Treasury and afterward Under Secretary to the Colonies. During this same ministry he was vice-president of the Board of Trade, which office he resigned because of a change in his political views which in his judgment did not allow him to retain office.

Again, in 1845, he accepted a place in the ministry. Then he became Chancellor of the exchequer and leader in the House of Commons. Mr. Gladstone was four times the prime minister of the greatest empire in the world. He retired from office in 1894 when about eighty-five years old, and entered a period of quiet study and preparation for the inevitable change. It was his expressed wish that he might lay down the cares of public life and have a few years of quiet before he came to the last great change that comes to all, and that wish was granted.

His retirement from the House of Commons called forth the notice of the civilized world. Others have taken his place in public position since then, but all agree that no one has yet appeared nor is any one in sight who can "bend the bow" of the great commoner. When he left the House of Commons, the London Punch represented him in the panoply of an ancient warrior laying aside his shield and helmet and spear and all the weapons of attack and defense and standing unarmed yet magnificent in the grandeur of his own mighty personality.

The services which Mr. Gladstone rendered to his country were also services rendered to humanity. He was not conspicuous so much for the accomplishment of single great achievements, but for the sum total of his achievements. Prince Bismarck, whose death has since been deeply mourned by the German nation, and who was accorded almost royal honors, will go down in history as one of the most powerful ministers of his country. He wrought out the great work of German unity and placed the Hohenzollerns on the throne of a great and mighty empire. Let us not attempt to take one laurel from the justly earned crown which he wears. A great man was Bismarck and will go down in history as the man "of blood and iron." He was a loyal servant of his country and of his king and made history as

well as an empire. He had prepared his own epitaph, which reads: "Prince Bismarck, the German servant of Emperor William the First." He was the servant of the crown and right royally and successfully did he accomplish his task. William Ewart Gladstone, however, was the servant of the people. His public life began before the noble Victoria ascended the throne. There was no more loyal servant of his queen than he. In all his movements he was the stanch friend and pillar of the British crown and its illustrious queen. But he was, after all, the "people's William." He was the "Grand Old Man" who was the pride of the common people. Earl Rosebery, in his address on Mr. Gladstone in the House of Lords, speaks thus: "The most obvious feature of Mr. Gladstone's character was the universality and humanity of his sympathies. I do not now mean, as we all know, that he sympathized with great causes and oppressed nations and with what he believed to be the cause of liberty all over the world, but I do mean his sympathy with all classes of human beings, from the highest to the lowest."

Lord Rosebery gave two instances of what he meant. He said: "The first time Mr. Gladstone visited Midlothian we were driving away from, I think, his first meeting, and we were followed by a shouting crowd as long as their strength would

permit; but there was one man who held on much longer than any of them, who ran, I should think, for two miles, and evidently had some word he was anxious to say, and when he dropped away, we listened for what it might be, and it was this: 'I wish to thank you, sir, for the speech you made to the workhouse people.' I dare say not many of your lordships recollect that speech; for my purpose it does not particularly matter what its terms may have been. We should think it, however, an almost overwhelming task to speak to any workhouse audience and to administer words of consolation and sympathy to a mass who, after all, represent in the main exhaustion and failure and destitution. That is the lowest class. Let me take another instance—from the highest. I believe that the last note Mr. Gladstone wrote with his own hand was written to Lady Salisbury after a carriage accident, in which the noble marquis had been involved. It was highly characteristic of the man, that in the hour of his sore distress, when he could hardly put pen to paper, he should have written a note of sympathy to the wife of the most prominent, and not the least generous, of his political opponents. My lords, sympathy was one great feature of Mr. Gladstone's character."

The breadth of sympathy with all men is a rare characteristic given to few men in this limited

world of ours. We are most of us more narrow than we think. We become partisans of the classes or the masses. We can rarely see both sides of a question. With one touch of sympathy Mr. Gladstone met the sorrows of the workhouse people, and with another, in a letter of sympathy just before the pen fell from his lifeless fingers, he sent words of comfort to Lady Salisbury, the wife of the prime minister of England. Where will you find another to match him, touching at once the throne and the hovel? His services have been summed up in the *Westminster Review* (July, 1898):

“The list of the fetters struck from the limbs of English democracy within the lifetime of Mr. Gladstone, and largely through his instrumentality, is so remarkable that it is worth summarizing here:

- 1824.—Abolition of Restriction on Combination.
- 1828.—Abolition of Test Acts.
- 1829.—Emancipation of the Catholics.
- 1832.—The Reform Bill.
- 1833.—Abolition of Slavery.
- 1835.—Reform of the Municipalities.
- 1836.—Abolition of the Newspaper Tax.
- 1836.—Reform of the Marriage Laws.
- 1837.—Reform of the Penal Code.
- 1842–46.—Reform of the Tariff and Abolition of the Corn Laws.

- 1849.—Abolition of the Navigation Laws.
- 1861.—Abolition of the Paper Duty.
- 1867.—Household Suffrage Bill.
- 1868.—Abolition of Compulsory Church Rates.
- 1869.—Disestablishment of the Irish Church.
- 1871.—Abolition of University Test.
- 1871.—Abolition of Purchase in the Army.
- 1872.—Ballot Act.
- 1881.—Irish Land Act.
- 1885.—County Franchise Act.”

Third. Mr. Gladstone is worthy of study in that while conducting the government of a great empire he achieved fame as a scholar and literary man. It is not often that men in practical affairs become eminent in the realm of scholarship. Such, however, was the case with Mr. Gladstone. He entered upon his lifework after the most complete scholastic training his country afforded. The literary work he did would require a lecture or a book adequately to discuss. There was scarcely a subject of importance that was not treated by Mr. Gladstone’s pen. It is fresh in the memory of many of us that when he had retired from public life he devoted his leisure to writing annotations on *Butler’s Analogy*, in which he contributed largely to safeguarding the faith of the church in the doctrine of the future life. He contributed also to the critical discussions on the authority of the Holy Scriptures, and measured



intellectual swords with the foremost scholars of his time, winning their respect and recognition for his able defense of the historic faith. In 1879 he published various contributions to periodical literature, entitled *Gleanings from Past Years*, which filled seven small volumes, and to which he afterward added an eighth volume. His essay entitled "The Place of Ancient Greece in the Providential Order of the World" is described by the London Times as marked by "singular literary ability and richer rhetoric than the late statesman usually affected." His studies in Homer have given him a high place among the scholars of Hellenism. At a meeting of the Oriental Society in London, in 1892, when for the fourth time he was prime minister of England, a paper from Mr. Gladstone was read before that body, I think by its president, the eminent Sanscrit scholar, Professor Max Müller, who has recently passed away. Professor Müller prefaced his reading of it by saying that his audience would miss in its delivery the rich voice and manner of Mr. Gladstone, and added that they had among their patrons kings, princes, nobles, and distinguished men of all professions, but it was the first time the prime minister of England had appeared among them as a scholar among scholars.

He was a master of Italian literature and was an authority on Dante. His works are so numerous

that we may not enumerate them here. Gladstone in his library is as familiar to the literary world as Gladstone in the House of Commons is familiar to the political world. We are filled with astonishment when we remember that all this was accomplished in the midst of the most exacting duties as a member of Parliament and prime minister of England. The London Graphic said many years ago that while they did not all agree with Mr. Gladstone's opinions, all Englishmen were proud of him. A man who could govern an empire, write an answer to a present of a volume of Tasso in beautiful Italian, and cut down trees in Hawarden Park with equal facility was a great man and they were all proud of him.

Fourth. We may well study Mr. Gladstone as an orator. Oratory in this age is thought by some to be a lost art, and there may be some reason for such a conclusion. But oratory in public life reached its culmination almost in Mr. Gladstone. He was among the foremost orators of the world. In a country governed by the people, oratory must always prove an important factor. Those who are familiar with his great efforts in this direction have compared him with his predecessors and contemporaries. There were times when John Bright and others may have equaled or even surpassed him, but for sustained effort, for readiness on all occasions, especially for great

emergencies, Mr. Gladstone was for half a century probably without a peer. A review of his life in the *London Graphic* says, "By the magic of his eloquence he cast a glamour over his hearers."

For nearly half a century Mr. Gladstone dazzled Parliament by his eloquence. In the *Don Pacifico* debate in 1850 he spoke from the dusk of one day to the dawn of another. Another speech picked out for special praise was that which he delivered in moving the vote of credits of eleven millions sterling for a possible war with Russia in 1885. "I doubt," says Lord Rosebery, "if any speech not merely by its magnificence, but by the fact of its being followed by a unanimous vote, ever produced such an effect upon the continent of Europe." Listen again to Mr. McCarthy, who says: "Mr. Gladstone was singularly gifted with the art of happy and original quotation. When I speak of original quotation I mean, of course, the art of finding something which directly applies to the case in point, and which has not been quoted before. Gladstone surpassed even Sir Robert Peel in this art, as he surpassed him in many others. Disraeli once sneered at Peel and his quotations, on the ground that Peel never ventured on any quotation which had not already well commended itself to the House of Commons by frequent repetition. I take leave to think

that Peel was especially fresh and original in his quotations. But Gladstone was still more happy and, I may add, still more courageous. I have heard him quote from Aristophanes, from Lucretius, from Chaucer, from Schiller and carry the House of Commons with him as well as if he had been quoting from Horace or from Shakespeare.

“Mr. Gladstone was not successful as an after-dinner speaker. Perhaps there was something too deeply earnest in his whole nature and temperament to allow him to strike that bright and happy note, made up of sense and nonsense, humor, wit, penetrating symbolism—if I may use such an expression—that goes with the making of successful after-dinner speeches. Perhaps the one reason why Mr. Gladstone, with all his magnificent reaches over the domain of eloquence, with his power to run through each mode of the lyre, and be master of nearly all, failed to conquer that particular strain of oratory which is known as after-dinner eloquence, was just the fact that he lacked a certain sense of humor. He was possessed of a gift of strong and settled satire, which often stood him in good stead in parliamentary debate. He could scorch with a sarcasm. His scorn had, on occasion, much that was sardonic in it. But he had not that strange indefinable gift of what we call humor. Therefore he could not possibly succeed as an after-dinner speaker.

Of course he made eloquent and powerful speeches on after-dinner occasions. He could not help doing that. He would not have been Gladstone if he had not done that, but the great difference between him and others at such a moment was this: you listened to Gladstone because it was Gladstone who addressed the company, and you did not want to lose a word he said; but you listened to Charles Dickens or Lord Granville or to Lowell because you could not help it, because you never knew what was coming next, because the play of fancy had an intoxication for you."

In parliamentary oratory he has had few equals and, all things considered, probably no superior in history. He has been described (*London Times*, July 20, 1898) in language that clearly shows his supremacy in this particular: "The easy mastery of almost countless details, the luminous exposition of ramified and extensive changes, and the eloquent vindication of principles, which distinguish all his principal speeches . . . constitute them a treasure-house of parliamentary oratory unsurpassed, if not unequaled in their kind by any others which have been presented to us."

Fifth. Mr. Gladstone is worthy of study in that throughout a long political career, he maintained the highest ideals of public and private life. Lord Salisbury, his great political opponent, said of him that men recognized in him a man guided

in all the steps he took, in all the efforts he made, by a high moral ideal.

This is the key to his wonderful influence. When you have once recognized the lofty purpose of a great man he has won you. Mr. Gladstone had three great purposes: the elevation of the individual, the elevation of his own nation, and the elevation of mankind everywhere. These high purposes mark a great soul. It is given to few men to have such influence that not only individuals but nations turn to him for sympathy and help. When he spoke in their behalf, the weaker nations of the world felt that they had an ally more powerful than fleets and armies. His voice was lifted at one time for Greece, at another for Italy, at another for Bulgaria, and his last plea was for Ireland. I am mistaken, his last plea was for Greece, for to that little country, the mother of philosophy and of the choicest literature, he always clung with unswerving affection. You remember that after his retirement from office he sent from his home in Hawarden that scathing letter denouncing the Sultan of Turkey as the great assassin, arraigning the concert of European powers for protecting him in his atrocities, and pleading with his old-time eloquence for down-trodden Greece. The most pathetic among the expressions of sorrow at his death were from the oppressed nations whom he had striven to

uplift. When pressed at one time to retire from public life and toils, he answered that it had been his mission to help oppressed nations and he supposed he must continue in it to the end.

He lifted the standard of parliamentary life in England. In the midst of the most exciting debates he never lost his habitual courtesy, and the most determined opponents could never complain of ungracious treatment at his hands. In that heated conflict on Home Rule for Ireland, when many of his most devoted adherents left his side, his treatment of them was always considerate and kind. Those connected with him in parliamentary struggles bear unanimous testimony that all his ideals in parliamentary life were noble. The speech of the Duke of Devonshire in the House of Lords after Mr. Gladstone's death is especially pertinent on this point. Said the Duke: "It has been my lot to serve in Parliament as a supporter, a colleague, and an opponent of Mr. Gladstone, and for that reason I, and those whom I represent, are perhaps able better than any others to appreciate the full force of all that has been said by my two noble friends on both sides of the House. . . . Our severance from one with whom we had been in relations of intimate confidence and warm personal friendship must necessarily have been and was to us a most painful position. But although it was not in the

character of Mr. Gladstone to shrink from letting his opponents feel the full weight of his blame or censure when he considered blame or censure was deserved, I can truly say that I recall no word of his which added unnecessarily to the bitterness of that position. Deeply as we regret the difference of opinion which caused the separation between Mr. Gladstone and many others who had been his most devoted adherents, we never doubted, and we do not doubt now, that in that, as in every other matter with which during his long public life he had to deal, he was actuated by no other consideration than that of a sense of public duty, and by his conception of that which was for the highest interests of his country." This is no insignificant service which a statesman can render to his country. When we witness the unseemly and rude struggles which often take place among public men in the state and national councils, even of the most cultivated nations, it is a benediction when a man like Mr. Gladstone arises who can infuse into these bodies high ideals of parliamentary duty and decorum.

Sixth. We may well study Mr. Gladstone as a man of progress. Mr. Gladstone down to old age was an evolution. His statesmanship was marked by continual progress. He left off at a point far in advance of that with which he began life. He grew with the world, and all its developments



were taken into account during his public career. He entered Parliament at the age of twenty-four, a Tory of the Tories. He closed his career, at the age of eighty-five, as the most advanced Liberal of his time. In his early years he was the hope of the Tory party. Gradually, however, he changed his opinions, and it was not until a quarter of a century had passed that he became fully identified with the Liberal Party. This is a novel statement to those who think that a statesman should never forget anything or learn anything. With added knowledge came changes of attitude toward great questions. There was no cause that he hesitated to espouse when he became convinced that it was right. It would be easy to enumerate these changes in his attitude toward great questions did time allow. The London Times (May 20, 1898), describing his position on entering Parliament, says: "He came to Westminster in the full odor of orthodoxy, the representative of new ideas and new feelings which had been breathed into men's minds by *The Christian Year* and the *Waverley Novels*, the representative of the great Catholic and feudal revivals which distinguished the first half of the present century; a scholar, a gentleman, and a young man of spotless private life. Here was evidently the future leader of the High Church Tories; here was the man they were on the lookout for." And yet it was this man

who became the most progressive statesman of his age.

To advance thus in thought and action requires an amount of courage which belongs to few men in public life and is rarely found in private life. The Earl of Rosebery in his eulogy in the House of Lords paid a glowing tribute to the courage of Mr. Gladstone in these words: "There was no expression so frequently on Mr. Gladstone's lips as the word 'manhood.' Speaking of anyone—I can appeal to his friends behind me—he would say with an accent that no one would ever forget, 'So-and-so had the manhood to do this'; 'So-and-so had the manhood to do that'; and no one, I think, will, in the converse, ever forget the extremity of scorn which he could put into the negative phrase, 'So-and-so had not the manhood to do that'; 'So-and-so had not the manhood to say this.' It was obvious from all he said and from all he did, that that virile virtue of manhood, in which he comprehended courage, righteous daring, the disdain of odds against him—that virile virtue of manhood was perhaps the one which he rated the highest. This country, this nation, loves brave men. Mr. Gladstone was the bravest of the brave. There was no cause so hopeless that he was afraid to undertake it; there was no amount of opposition that would cow him when once he had undertaken it."

This statement was received in the House of Lords by "Hear! hear!" which to English audiences means approval. They remembered how often the bold Commoner had carried his point on behalf of the people in opposition to the combined influence of the powerful aristocracy of England.

Seventh. We may profitably study Mr. Gladstone because of his abilities as a leader of men. Mr. Gladstone was one of the greatest political leaders that have thus far appeared in history. In estimating him you must take into account the length of time he was the leader and the work he wrought.

To recount the history of his leadership would be to tell largely the history of half a century. I will remind you of but a single instance, that of his carrying through the House of Lords his bill on Home Rule for Ireland. Look for a moment at the circumstances. Very gradually, through a process of evolution of thought which was characteristic of him, he became a Home Ruler. His friends and adherents in Parliament were astonished. It seemed impossible that the foremost statesman of England could espouse a cause so hopeless and, as they believed, fraught with disaster to the nation, and which promised destruction to the empire; but it was a fact that the great Commoner had espoused the cause of Ireland,

and he, after his manner, threw his whole soul into the contest. His powerful supporters one by one left him.

John Bright, the great orator of the people; Lord Hartington, who had fought many a battle by his side and under his leadership; the Duke of Westminster, the wealthiest peer of England, his lifelong friend and neighbor, all became his vigorous opponents, and the Duke took down from the wall of his palace the portrait of Mr. Gladstone. It is pleasant to know that the portrait has now been placed, I think, in the National Gallery in London, where the world will look at it.

I have in my possession the report of the correspondence, in part, between the Duke of Westminster and Mr. Gladstone at that time.

It was my fortune to be in London during a part of this exciting Home Rule discussion, and the substance of what I now give you is gathered from the papers of that time, which I have preserved, but which I must pass over rapidly.

After the defeat of Mr. Gladstone, the Duke wrote him a letter, which closes thus: "I will only remark that the reform bill of 1852, of 1867, and of 1885 have in the main removed the electoral power from the aristocracy and from the middle classes and have placed it in the hands of the masses; and that such a change made by a

prime minister under these circumstances, even in the hour of defeat, must cause a shock to thousands, and must justly raise a sense of indignation in the minds of many, who, while personally sympathizing with you in the collapse of your policy, rejoice at the triumph of patriotism, and at the union of all classes for maintaining the empire in its whole and undivided strength. Believe me. Yours very truly, Westminster."

I now give the closing words of Mr. Gladstone's reply: "Grave as the issue is in your eyes, it is graver still in mine, for the honor of the empire is the most vital of all the portions of its strength. The policy of England toward Ireland has been stamped by the whole civilized world with discredit and even with disgrace. We are seeking to cancel a past upon which you seek to shut your eyes, as well as to meet the demand of the present and of the future. We think that the honor of England requires to be cleared. We lament that those who in your position prevent our clearing it should strike a fresh blow at the aristocracy, if, indeed, as I believe, the aristocracy be a thing that is good and wise to preserve on condition of its acting with goodness and wisdom. Believe me. Sincerely yours, W. E. Gladstone."

Lord Randolph Churchill also attacked Mr. Gladstone with great bitterness in his address to the electors of South Paddington. Mr. Gladstone,

he said, "has reserved for his closing days a conspiracy against the honor of Britain and the welfare of Ireland more startlingly base and nefarious than any of those other numerous designs and plots which, during the last quarter of a century, have occupied his imagination. . . . All his colleagues have abandoned him, from the Duke of Argyle to Mr. Bright; from Lord Hartington to Mr. Chamberlain; one by one he has shed them all; none is near him of his former colleagues, save certain placemen unworthy of notice. Last, but not least, the leading lights of nonconformity, such as Dr. Dale and Mr. Spurgeon, hitherto the pillars of the Liberal Party, stand aloof in utter dismay. Known to the country under various aliases—"The People's William," "The Grand Old Man," "The Old Parliamentary Hand"—he demands a vote of confidence from the constituencies."

We cannot now conceive the intensity of that struggle. Mr. Gladstone's labors were amazing. His campaign in Midlothian was followed by both England and America with intense interest. Despite the opposition, the heart of the people was with him. His campaign was a constant ovation. Mr. Gladstone's visit in this campaign to Liverpool, the place of his birth, was the occasion of a great popular uprising to bid him welcome. Cheer after cheer greeted the old man on his

arrival in the city. On rising to speak, and when he concluded, the clapping which attested their approval was tremendous. I have in my possession the paper which contains the full report of that meeting, and also his great speech on the occasion. The London Daily News in its report says: "But the thrilling episode of the meeting was his answer to the argument that under his scheme Ireland would have to be held by force, when he said, 'I want to ask you how you hold it now?' The cheers and clapping of hands showed how the people took up the point; and when he solemnly uttered the words, 'By force you have held it; by force you are holding it now; by love we ask you to hold it,' the vast audience arose to their feet and filled the hall with splitting cheers." Notwithstanding his magnificent campaign he was defeated and returned to lead the opposition in the House of Commons.

Lord Salisbury became prime minister, and in a speech at the Mansion House, or at Guild Hall—I have forgotten which—he said that Home Rule was dead and could never be revived, for it had been fought for by the most powerful minister of the British crown for a hundred years, meaning Mr. Gladstone; but he counted without his host; Mr. Gladstone was still alive, and, although more than eighty years old, he again buckled on his armor, summoned his followers, emblazoned on

his banner "Home Rule for Ireland," won his victory, and once more, and for the fourth time, at the age of eighty-two, he took his seat in the House of Commons as prime minister of England.

After the prolonged struggle in the Commons, in which he brought to bear all his marvelous powers against almost overwhelming odds, he carried the Home Rule Bill for Ireland through that illustrious body. Against him were princes, dukes, clergy, and, in general, the social life and intellectual might of England. On his side were the profound conviction of the justice of his cause, his matchless abilities, and the people whom his overpowering personality rallied to his support.

Bear in mind, I am not now discussing the right or wrong of Mr. Gladstone's position on the Irish question. On this point there were and are wide differences of opinion. What I am affirming is his matchless ability as a political leader, which has been conceded by all parties.


Perhaps few scenes in parliamentary history have been as grand as the occasion when Mr. Gladstone rose in the House of Commons to deliver his final speech in favor of Home Rule for Ireland. The House was crowded. The diplomatic gallery was filled with the representatives of the great governments of the world; the Prince of Wales, later King Edward the VII, and other members of the royal family, lords and ladies,



were in the gallery; they were there to greet the king of men as he summoned his strength for the uplifting of a nation whom he felt to be oppressed by the country of which he was for the fourth time the prime minister.

The "Grand Old Man," scarred with the public conflicts for what he believed to be right for sixty years, now eighty-four years old, rises, and for hours holds that great audience by the spell of his mighty argument and his matchless eloquence. At length he sits down. He has carried his last great measure. The Home Rule Bill passes the House of Commons; it was defeated, as was expected, in the House of Lords. He again rises and utters his denunciation of the House of Lords, which had defeated the will of the people. Like a loyal subject of his queen and country, he bows to the constituted government, and, worn out by age and infirmities, the full nature of which the world then little understood, he presents his resignation to his queen, and leaves forever the scenes of the labors and triumphs of sixty-one years. Marvelous leadership was this.

Finally, the life of Mr. Gladstone is worthy of our study because of his example of an unblemished Christian character in high public station. Perhaps the impress of his Christian life and Christian faith will be treasured by the world as the richest legacy which he has left to us. It is



not common for us to think of a man whose life has been spent in the turmoil of political strife as an eminent Christian. Let me not be misunderstood. In all nations there are and have been statesmen and warriors who have, as Bishop Simpson would have phrased it, put the flag of their country next beneath the cross. Prince Bismarck was a devout believer in God, and said but for his belief in God he would have retired from office. He selected the text for his funeral from the great argument for the resurrection in the fifteenth chapter of First Corinthians. During the recent Spanish-American War we were all stirred by the words of Captain Philip, of the warship Texas, who in the moment of his triumph, when his enemies were drowning, said, "Don't cheer! The poor fellows are dying," and who as soon as victory was achieved summoned his comrades and gave thanks to Almighty God. The death of our great Christian President, William McKinley, is still fresh in our memory.

We may not at this time speak at length of President McKinley's noble life and his beautiful Christian death. His services to his country as a statesman and soldier and patriot are the abiding heritage of the nation. His death was mourned by the civilized world and our nation's grief became a world-wide sorrow. In his life and death he illustrated the power of our holy religion. His

forgiveness for the wretched assassin who took his life, his undying affection and care to the last for the noble woman, his wife, who had been by his side for so many years, his murmuring in the last hour, "Nearer, my God, to thee"—in short, the triumph of Christianity in our martyr-President's death, is one of the glories of our country. It is safe to say, however, that in public life there have been few men in history who were so profoundly Christian as Mr. Gladstone; he was a great Christian, his tendencies were Christian. It was his desire to be a clergyman, but his father preferred that he should enter upon a parliamentary career, and he obeyed his father's wish. His writings were many of them on biblical and theological subjects, and were referred to by contemporary writers as if he had been a clergyman. When he started on one of his Midlothian campaigns, he sent to the library for some volumes of the History of the Church Councils of the twelfth and thirteenth centuries to be read in his leisure moments. Think of a public man, as we would say, "stumping his district," with the history of church councils for his side reading! After his retirement from the premiership of the British Empire he devoted himself to religious meditations and studies and writings. It was his habit frequently, when at his home at Hawarden, to read the church lessons at the morning service

in the village. Many people from distant countries with a not unnatural curiosity visited the little Hawarden church to hear the prime minister of England take public part in the service. At an early hour of the morning, when in health, he could always be seen wending his way to the early prayers. His last hours were comforted by Christian hymns and prayers. The old man became a great sufferer. The painful malady which seized upon him was almost impossible to endure, but he bore it all with unwavering fortitude and trust in God. One has said that it was not enough that Mr. Gladstone should have taught men how to live, he had also taught them how to die. His son, the Rev. Stephen Gladstone, was near his father in his last days, reading hymns and saying prayers to comfort him in his sufferings. A beautiful service for a son to perform as his father is sailing into the eternal harbor. Some time ago I noticed in *The Outlook* a story of Mr. Gladstone. The Rev. Dr. R. F. Horton tells of a visit he once paid a poor sufferer who kept a little shop, just after Mr. Gladstone had been staying at Dollis' Hill, Lord Aberdeen's place, near Willesden. She lay bedridden, selling to any chance customers. Beside the bed was a box, and as she talked she pulled out a book and passing it to her visitor said, "Mr. Gladstone gave me that." Dr. Horton opened it, and on the title page was the woman's

name in Mr. Gladstone's handwriting and the words, "From her friend, W. E. Gladstone." Mr. Gladstone had gone again and again and read and prayed with her, and had given the poor woman the little book as a memorial of their friendship. This man, so ripe in scholarship, so great in intellect, so high in station, the acknowledged great man of his century, had the faith of a little child. He was a missionary to the humblest and never lost an opportunity to do something for his Lord. Those who knew him best in public life had profound confidence in his piety. The Marquis of Salisbury, at the time of Mr. Gladstone's death prime minister of England, said of him in the House of Lords: "He will leave behind him the memory of a great Christian statesman, set up necessarily on high, whose character, motives, and intentions could not fail to strike all the world. He will leave a deep and most salutary influence on the political and social thought of the generation in which he lives, and he will be long remembered, not so much for the causes in which he was engaged, or the political projects which he favored, but as a great example of which history hardly furnishes a parallel—of a great Christian man." Lord Rosebery, who followed the Marquis, said: "There was one other thing with which the noble Marquis has dealt, and that I will only touch on with a single word. I mean the depth

of his Christian faith. I have heard of it often, and have seen it made a subject for cavil, for sarcasm, for scoffing remarks. These remarks were the offspring of ignorance and not of knowledge. The faith of Mr. Gladstone, obviously to all who knew him, pervaded every act and part of his life. It was the faith, the pure faith, of a child, confirmed by the experience and the conviction of manhood." As Lord Salisbury truly said, Mr. Gladstone was a great Christian.

Mr. Gladstone was especially fortunate in his domestic life. While in Italy, at the close of his university career, he became "acquainted with Catherine, daughter of Stephen Glynne, of Harwarden Castle in Flintshire, whom he married July, 1839." Mrs. Gladstone survived until recently to enjoy her share in the world's recognition of the greatness of her illustrious husband. I presume none of his admirers admired him as much as she. I should question the greatness of any man who was not great in the eyes of a true wife. If I had the gift of eloquence, I would pay a fitting tribute to the wives of the men who in high station or in ordinary life have been useful in their generation. They have not received the praise which is their due. The successes of men are largely due to the sympathy and care and counsel of the wives who walk with them the journey of life. If I were to ask the men here or

elsewhere who have been successful in business or in professions what share of success is due to their home life, I think most of them at least would say they owe almost everything to it. This was eminently true of Mr. Gladstone. Mrs. Gladstone was a domestic woman, a cultivated Christian woman of strong common sense, and the people of England have always associated her name with his in estimating his wonderful career. She accompanied him on his political tours, sat near him on the platform during his speeches, with shawls ready to protect him from cold, and to see that he came to no harm. She relieved him of domestic cares, and doubtless to her wifely devotion is due the fact that he was able to live and work so long with unimpaired power. Lord Rosebery, on the occasion of voting Mr. Gladstone a national funeral, thus touchingly referred to Mrs. Gladstone: "My lords, there is one deeply melancholy feature of Mr. Gladstone's end, by far the most pathetic, to which I think none of my noble friends have referred. I think that all our thoughts must be turned, now that Mr. Gladstone is gone, to that solitary and pathetic figure who for sixty years shared all the sorrows and all the joys of Mr. Gladstone's life; who received his every confidence and every aspiration; who shared his triumphs with him and cheered him under his defeats; who by her tender vigilance, I

firmly believe, sustained and prolonged his years. I think that the occasion ought not to pass without letting Mrs. Gladstone know that she is in all our thoughts to-day." I thank the Earl for his touching tribute to this noble wife and mother.

It were a pleasant task to recite the tributes paid to Mr. Gladstone after his death. The crowned heads of Europe hastened to send condolence to the family of Mr. Gladstone and to the English people. The queen and royal family tendered their sympathy, the President of the United States sent the sorrowing greeting of the American people, mankind everywhere felt that a prince and a great man had fallen. Where should his body rest but in Westminster Abbey, to be buried in which is the highest honor England can pay to her illustrious sons? Representing the voice of the nation, it was decided that this historic burial place of England's illustrious dead should receive his remains, and a resolution was moved in the House of Lords by the Marquis of Salisbury, and in the House of Commons by Mr. Balfour, both leaders of the party opposed to Mr. Gladstone during most of his public career. When you think of the crises through which Mr. Gladstone had passed, you will realize the greatness of the occasion and of the man who had called it forth.

The announcement of Mr. Gladstone's death



in the House of Lords was made by the Marquis of Salisbury, the prime minister of England, upon whose rising all the peers uncovered. He said: "My lords, before we proceed to the business of the day, I feel that it is our duty to record the occurrence of a great calamity. The most distinguished political name in this century has been withdrawn from the roll of Englishmen. It will be in accordance with traditions in cases somewhat similar, and I am sure in accordance with the feelings of this House, that we should address the queen on this sorrowful occasion and join with the House of Commons in urging upon her Majesty that the greatest possible public honor should be bestowed in memory of him who has been taken away. I propose, therefore, to move: that an humble address be presented to her Majesty, praying that her Majesty will be graciously pleased to give directions that the remains of the Right Honorable William Ewart Gladstone be interred at the public charge and that a monument be erected in the Collegiate Church of Saint Peter, Westminster, with an inscription expressive of public admiration and attachment, and of the high sense entertained of his rare and splendid gifts and of his devoted labors in Parliament and in great offices of state, and to assure her Majesty that this House will concur in giving effect to her Majesty's direction."

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In this resolution the House of Lords and the House of Commons unanimously concurred, and the greatest Englishman of the nineteenth century, and in the judgment of many the greatest man of the nineteenth century, was buried by the British nation in Westminster Abbey, where travelers who visit that historic resting place of England's immortals in the generations to come may pay their tribute of respect and affection.

The London Times of May 19, 1898, contains an "In Memoriam" from the pen of Lewis Morris, a part of which I quote:

### IN MEMORIAM—WILLIAM EWART GLADSTONE

Aye, thou hast gained the end  
Of long and glorious strife,  
Consoled by love and friend,  
Thrice blessed life!

If all the immortal die  
What gain hath life to give?  
If all the immortal live,  
Death brings no sigh!

. . . . .

The crying of the weak  
Called not to thee in vain;  
Thy swift tongue burned to speak  
Relief to pain.

The lightning of thy scorn  
No wrong might long defy,  
Thy ruth for lives forlorn,  
Thy piercing eye.

Good Knight! no soil of wrong  
 Thy spotless shield might stain;  
 Thy keen sword served thee long,  
 And not in vain.  
 Oh, high impetuous soul,  
 That, mounting to the Light,  
 Spurned'st the dull world's control  
 To gain the Right.

PUNCH'S TRIBUTE TO MR. GLADSTONE

("Unarm—the long day's task is done."—*Antony and Cleopatra*, Act IV, Scene 12.)

At last!—Chill phrase by loyal love abhorred!  
 There lives a lingering sadness in each word!—  
 At last the unvanquished knight suspends his sword.

The Lancelot of our lists for so long years,  
 Victor so oft amidst loud storm of cheers;  
 Shall not such passing touch the source of tears?

War worn but yet unbroken, straight and strong,  
 We hoped he yet should head the charge for long,  
 The star of battle and the theme of song.

Yet he hangs up that sword, that lance lays by,  
 Conscious, though loud applauding cohorts cry,  
 Of failing vigor and of dimming eye.

"The sevenfold shield of Ajax cannot keep"  
 Time's battery from the heart. The cruel creep  
 Of the slow years bears all to the great deep.

Bears champion with the coward, knight with clown,  
 The hero of a hundred fights steps down,  
 Hangs up the sheathed sword, and takes the crown.

"No more a soldier:—Bruised pieces, go:  
You have been nobly borne." So, in proud woe,  
Cried Roman Antony, by love laid low.

"Unarm, Eros; the long day's task is done,"  
This is no Antony: here's a nobler one:  
Yet like the Roman his great course is run.

. . . . .  
Hang up the sword! It struck its latest stroke,  
A swashing one, there where the closed ranks broke  
Into wild cheers that all the echoes woke.

That stroke, the last, was swift, and strong, and keen.  
Now hang thou there though sheathed, yet silver clean.  
For never felon stroke has dimmed thy sheen!

For thee, good Knight and gray, whose gleaming crest  
Leads us no longer, every generous breast  
Breathes benediction on thy well won rest.

Mr. Gladstone refused all honors of lordly rank during his life. He was neither a duke nor a peer. "He bore no title," as one has well said, "but that of the greatest Englishman—that title is enough."



**PART II**  
**ESSAYS AND REVIEWS**







III The means which God employed  
to frustrate their plans.

1. By confounding their language.  
The first verse of this Chapter says  
that "the whole earth was of one lan-  
guage and of one speech." The lan-  
guage was in all probability the He-  
brew. It appears quite evident "says our  
fellow Babel," that throughout Mesopo-  
tamia, Babylonia, Assyria, Syria,  
Palestine, Arabia and Ethiopia,  
there was at some distant period,  
but one language spoken. That lan-  
guage was evidently the same as was  
used by Noah, since the region is  
regarded as the original seat of  
the Post-diluvian inhabitants of  
the earth, and in the frame of both  
the persons and places mentioned in the

## THE NEW WORLD-INTEREST IN RELIGION

**I**F one were to ask the world's master minds and wise men what is the greatest subject which can engage the thought of mankind, the answer would almost certainly be religion. The word "religion" is here employed in its broadest sense. It is not Catholic or Protestant, orthodox or heterodox, but that which characterizes the universal sense of man's responsibility to God. It is a strong attestation of the vitality of the religious sense that in the midst of the greatest conflict of the ages, where the passions of mankind are aroused to the highest point, the religious concept is called forth by the warring nations.


This age, with all its horrors, brings with it some remedial influences which deserve consideration. It has called forth this consciousness in all countries that are at war, and men have felt that in some way in the great disasters which have befallen the world there is need of a higher influence than that which is merely human.

The literature of our times is so permeated with the subject of religion that one meets it in the writers of divers views on all other points. The churches have not, in the memory of the writer,

been so full and the audiences so attentive as to-day. All this seems to indicate that something has arisen that has quickened their interest in a remarkable degree. The religious sense is found in the lowest forms of civilization, as well as in the highest. Those that have visited the most remote regions among the aboriginal tribes tell us of a religious sense, often crude and incapable of exact formulation, but which shows, nevertheless, a confidence in some supreme power that can relieve them.

The revived interest in this subject is especially noticeable in the public movements related to this well-nigh universal conflict. In no epoch of history has the Christian world been so united in movements for the betterment of human races, and whenever a person appears who has a message on the subject he is listened to with deep interest. This world struggle has for the first time brought the nations of the world face to face in alliances or in antagonisms. In the awful conflict through which the world is now moving the professors of different faiths see each other as they are. They mingle in the trenches, and when the battle is over they meet as prisoners or as victors.

There is a revival of the influence of the higher form of Christian activity. The moral side of the nation is receiving an impulse, and in the studies



that are going forward there is application of its truths to the everyday life of the people. We witness the Christian activities in connection with the war: how the officers of the several armies open the door for Christian thought and Christian teaching, believing that thereby they are promoting the higher life of those with whom they are associated.

There is also a new interest in cooperation in religious work. The Jew and the Christian, the Greek, the Roman Catholic and Protestant, people who never thought of cooperating, are now working together side by side, aiming to elevate the people.

There has been a revival in the study of comparative religions as well, which brings into view the great problems with which Christianity has to deal and the many sides of human life affected by it.

Probably never before in all the ages has there been so much and such careful study of the Bible as there is to-day. Not only in the Sunday school, not only among the students in the theological seminaries and other institutions, not only among those who are teachers and writers, but in plain, everyday life, men have joined together to study the Word of God.

The churches are inviting special lectures on Bible subjects, and men gather eagerly to hear

expositions of the Word. The women are engaged in a study of these most important questions, and passages of Scripture which have long been neglected are read with fresh interest. Books on the Bible are numerous. In a recent popular magazine one firm of publishers devotes its space entirely to the announcement of new books on Bible study, in the way of commentary and criticism on the spiritual life. It is interesting to note how many publishers are sending out communications concerning books on the Scriptures far and wide, regarding them as the best sellers.

Never was there so much generosity as to-day. The gifts which are thus being used for the good causes of the world never were so great as they are to-day. Never so much given for the poor, the destitute, as now. We believe this is calling attention to man's deeper spiritual life. Christianity is not merely the external of religion, but it has to do with the inner life, the life of the soul. The world is thinking on the subject everywhere and we may well say there is a revival of religion, though it seems strange to us that it should take place under such horrible circumstances.

There is a new interest in the training of the ministry and it is taking on fresh forms growing out of the new relations of mankind to each other. The preacher will bear the same message, but he will never be quite the same.

Many who have formerly strayed away from the faith of their fathers are returning to an interest in religion. The writer has just noticed a paper by Mrs. Humphry Ward in a magazine (Harper's) which speaks of Walter Pater, whose choice English has been a model for students of English literature. Mrs. Ward says: "He had become famous by the publication of the *Studies in the Renaissance* (1873). It was a gospel that both stirred and scandalized Oxford. The bishop of the diocese thought it worth while to protest. There was a cry of 'Neo-paganism'—and various attempts at persecution. In those days Walter Pater's mind was still full of revolutionary ferments which were just as sincere, just as much himself as that later hesitating and wistful return toward Christianity. . . . But before he left Oxford, in 1881, this attitude of mind was greatly changed. . . . Before 1870 he had gradually relinquished all belief in the Christian religion—and leaves it there. But the interesting and touching thing to watch was the gentle and almost imperceptible flowing back of the tide over the sands it had left bare. It may be said, I think, that he never returned to Christianity in the orthodox or intellectual sense. But his heart returned to it. He became once more endlessly interested in it, and haunted by the 'something' in it which he thought inexplicable. . . . I once

said to him, . . . reckoning confidently on his sympathy, and with the intolerance and certainty of youth, that orthodoxy could not possibly maintain itself long against its assailants, especially from the historical and literary camps, and that we should live to see it break down. He shook his head and looked rather troubled. 'I don't think so,' he said. Then, with hesitation, 'And we don't altogether agree. You think it's all plain. But I can't. There are such mysterious things. Take that saying, "Come unto me, all ye that are weary and heavy laden." How can you explain that? There is a mystery in it—something supernatural.'"

It is the opinion of the writer that Christianity is making in the midst of the war a new approach to the higher thought and deeper truths of the gospel. Men are coming to the great thought of the apostle Paul in his famous and mystical chapter, the sixth chapter of Paul's Epistle to the Romans. There is something about this great mysterious gospel that appeals to the deeper side of human nature, and hence it seems to the writer that there is a sense in which there is coming on in the world to-day a new revival of religion.

## THE CULTURE OF PIETY

**T**HERE is a lure about the word "culture" very fascinating to those who aspire after the true, the beautiful, and the good. It is a word that is difficult, if not impossible, to define satisfactorily. Its relationships are quite diversified.

There is the culture of the intellect. This is more than the mere use of the intellect. It is devotion of the mind to high ideals of human life. The mental powers must be balanced by thought and use until their harmonious attitude keeps them from wandering into that which is low and mean. This expresses itself in the power and graciousness of the deep emotional nature, and in such feelings as are related to the noblest actions for human good. It includes the training of the physical nature, the body, that its impulses may all turn to that which is noble. It includes the refinement of tastes, the appreciation of everything that makes for the best in thought or action.

Matthew Arnold, the apostle of modern culture, said that the aim of culture is "not merely to render an intelligent being more intelligent, to improve our capacities to the uttermost," but, in words that he borrows from Bishop Wilson, "to make reason and the kingdom of God prevail."



He holds that it places human perfection "in an internal condition of soul, in the growth and predominance of our humanity proper, as distinguished from our animality." We are not now discussing Matthew Arnold's view of culture in its relation to religion, but of the culture of the Christian life. He gives, however, three considerations of culture in which he says it harmonizes with religion. First, perfection does not consist "in any external good, but in an internal condition of the soul—'the kingdom of God is within you'"; secondly, "it sets before men a condition not of having and resting, but of 'forgetting those things which are behind and reaching for those things which are before'"; thirdly, "a man's perfection cannot be self contained, but must make and embrace the good of others equally with his own and as the very condition of his own: 'Look not every man on his own things, but also every man also on the things of others.'"

The other important word with which we have to do is the word "piety," which is also difficult to define. It is a part of the nature of a man to want to be pious, however far short he may come of attaining or even defining it. Piety has to do with the attitude of the soul toward God as the Supreme Being, as the All-Holy One, as well as toward man in his relation to God and to his brother.

The word "piety" is found but once in the King James version of the New Testament, and that is in first Timothy, fifth chapter, fourth verse, where piety consists in the care for others, those of one's own household. The Greek term has been variously interpreted, yet piety is a growth and demands culture. Its origin is of God. It has its root in conversion. It has a definite influence on the human soul. It is the Holy Spirit inspiring the heart and moral life. Piety can be cultivated, and there are helps to the culture of piety which God has provided for us.

The first method for the culture of piety is by prayer. This is the immediate contact of the soul with God. How to cultivate prayer in the daily life of the individual is one of the important things which the Christian needs constantly to consider. It, first, must be habitual. The power of habit in this, as in other things, is very great. The Rev. Dr. Charles Lewis Slattery, in a book full of spiritual suggestions, entitled *Why Men Pray*, has given as his final topic, "Prayer Receives God." He says: "Whether prayer changes events or not, of one thing we are sure—it has made beautiful souls out of those who lift their hands in supplication. What would Saint Paul have been had he not prayed? And who can imagine a Saint Francis without prayer? The modern saints too have been what they were be-

cause they prayed—men of action like John Bright and 'Chinese Gordon,' men of thought and emotion like Tennyson and Browning, men of science like Asa Gray and Louis Pasteur. Their faces shone because they talked with God."

Piety may be cultivated by a study of the experience of those who have lived in fellowship with God. There have been in every age elect souls who, like Enoch of old, walked with God. In the Epistle to the Hebrews we read of the heroes of faith who are cited as examples to their generation. The influence of the biographies of saintly men and women has been felt in every period of Christian history. Next to personal intercourse with good men and women is well-written biography. John Stuart Blackie wisely expresses the value of personal influence which may well be applied to the study of Christian biography. "To have felt the thrill of a fervid humanity shoot through your veins at the touch of a Chalmers, a Macleod or a Bunsen, is to a young man of fine susceptibility worth more than all the wisdom of the Greeks, all the learning of the Germans, all the sagacity of the Scotch."

Meditation is an important aid in spiritual growth. Meditation, although a familiar word, is difficult to define. Its nearest synonyms are contemplation, deliberation, consideration. Meditation is the soul's musing in the quiet hour alone

with God. The world is for the time forgotten. In communion with the Holy Spirit the Christian feels the sacred influence. The heart goes out in loving adoration and praise. Set times for contemplation are desirable, but not essential, as the occasion may be furnished in the performance of daily duty. There may well be special subjects and fixed times for their consideration with much spiritual profit.

The psalmist magnifies meditation. He describes the blessed man as one who "delights in the law of the Lord and in his law doth he meditate day and night" (Psa. 1. 2). "I will meditate in thy precepts" (Psa. 119. 15). Paul's advice to his son in the gospel, Timothy, was "Meditate upon these things, give thyself wholly to them; that thy profiting may appear to all" (1 Tim. 4. 15).

To secure time for meditation men have gone into the deserts to be alone with God. They need not have done that, for God is everywhere and hears our faintest whisper and knows our deepest thoughts. It is the simplest of religious exercises. "Utter simplicity is the first mark of meditation. The reason why it is not easy is that, being a method of reaching after contact with God, it requires all the preliminary conditions of penitence and humility."

Baxter, in his *Saints' Rest*, which is still a clas-

sic, has a chapter on heavenly contemplation in which he strongly urges meditation as a Christian duty, and defines its nature. "This meditation is the acting of all the powers of the soul. It is the work of the living and not of the dead. It is the work of the most spiritual and sublime, and therefore not to be well performed by a heart that is merely carnal and earthly. Men must necessarily have some relation to heaven before they can familiarly converse there. . . . Other meditations are as numerous as there are lines in the Scripture or creatures in the universe, or particular providences in the government of the world. But this is a walk to Mount Sion; from the kingdoms of this world to the kingdoms of the saints; from earth to heaven; from time to eternity; from earth it is walking upon sun, moon and stars, in the garden and paradise of God."

The special aids for spiritual culture in the means of grace, such as the preaching of the word, the stated meeting for prayer and praise, and personal testimony of believers and supplication for the Holy Spirit in the regular services of the church, are constant public expressions of dependence on God at every stage in the Christian life.

The view we have tried to express may be summed up in the words of Principal J. C. Shairp, already quoted (*Culture and Religion*): "Culture

when it will not accept its proper place as secondary, but sets up to be the guiding principle of life, forfeits that which might be its highest charm. Indeed, even when it does not professedly turn its back on faith, yet if it claims to be paramount, it will generally be found that it has cultivated every other side of man's nature but the devout one. There is no more forlorn sight than that of a man highly gifted, elaborately cultivated, with all the other capacities of his nature strong and active, but those of faith and reverence dormant. And this, be it said, is the pattern of man in which culture, made the chief good, would most likely issue."

On the other hand, when it assumes its proper place, illuminated by faith and animated by devout aspiration, it acquires a dignity and depth which of itself it cannot attain. From faith it receives its highest and most worthy objects. It is chastened and purified from self-preference and conceit. It is prized no longer merely for its own sake or because it exalts the possessor of it, but because it enables him to be of use to others who have been less fortunate. In a word, it ceases to be self-isolated, and seeks to communicate itself as widely as it may. So culture is transmuted from an intellectual attainment into a spiritual grace.

## JOHN WESLEY AND CHARTER HOUSE

**T**HE seventeenth of June, 1703, will always be recognized by the people called Methodists, because on that day the man, under God, the Founder of Methodism, was born. However far the different branches of that body may have separated, they are one in their recognition of the birth of John Wesley in the Epworth Rectory, more than two hundred years ago. Historians have traced with great care the successive periods in the wonderful life of our great founder: his well-nigh miraculous rescue from fire when six years old; his careful training under the direction of his noble mother; his entrance and studies in Charter House School; his career in Oxford University as a student of Christ Church, and later as a Fellow of Lincoln College; his work as a curate to his father; his mission to Georgia; and his later activities. They have associated with his religious life his meetings with the young men of the Holy Club in Oxford, Charles Wesley, Morgan, and Kirkham, in an especial manner. Especially have they emphasized the meeting in Aldersgate Street, when his heart was strangely warmed and he received the assurance that he was a child of God. All these influences are

necessary in order to account for his life. There is one part, however, of the history to which sufficient attention has not been given. We might almost call it a lost chapter, for we find only slight reference to that part of his life which we are considering. We do not mean that Wesley's biographers have not mentioned or discussed Charter House but that no special account has been taken of it as among the great formative forces in his character. Oxford University has been largely recognized as a most important factor in John Wesley's early training, and properly, but Charter House is scarcely recognized as having anything to do with inspiring his life. We may well call attention to this institution of learning, to which John Wesley, who had been nominated for the place by the Duke of Buckingham, was sent when he was eleven years old.

The name Charter House was so called because the Order of Carthusian Monks occupied its original location. This order of monks was instituted at Chartreuse, and in time the word was corrupted to Charter House. After various vicissitudes it became the property of Thomas Sutton, Esq., and through him became the seat of the noble institution of which we are speaking. It became a place for the "sustentation and relief of the poor and aged, etc., and for the instruction, teaching, maintenance, and education of poor



children and scholars." It was at that time the "greatest gift in England, either in Protestant or Catholic times, ever bestowed by any individual." Fuller says of Mr. Sutton, the founder, that "he used often to repair to a private garden, where he poured forth his prayer to God and was frequently overheard to use this expression, 'Lord, thou hast given me a large and liberal estate; give me also a heart to make use of it.'" There used to be an old Carthusian melody with the chorus,

"Then blessed be the memory of good old Thomas Sutton,  
Who gave us lodging, learning, and he gave us beef and  
mutton."

The governors of this foundation were sixteen in number. The king was at the head, with the Archbishops of York and Canterbury and others of the nobility. Oliver Cromwell was elected governor in 1658, and was succeeded by his son Richard. Forty-two scholars were maintained as boarders, and there were also elections to exhibitions at the University of Oxford from eighty to a hundred pounds a year. The location was exceedingly healthful, and the grounds large enough to afford opportunity for abundant exercise. Bentley's Magazine says, "Charter House was no ordinary charitable foundation, but ranks justly with the other collegiate and public foundations of England." Upon the register of this school,

we are told, have been the names of some of the most famous men of England. Among them I may note Isaac Barrow, the eminent divine and scholar; Sir William Blackstone, the author of the commentaries on law, whose works are still household words among lawyers; Joseph Addison, Richard Steele, Mr. Thackeray, great masters in literature; Bishop Thirwell and George Grote historians of Greece. Among all the list of eminent men who have been students at Charter House it is safe to say that none was greater than John Wesley, who spent six years there as a student at the most formative period of his life.

Charter House, though its location has been changed, still lives, however, and has a magnificent range of school buildings at Godalming in Surrey, on the breezy and picturesque hillside where students still go to pursue their studies in the same school to which John Wesley went almost two hundred years ago. We have written thus at length of Charter House because we do not think sufficient credit has been given to John Wesley's residence at Charter House School as a part of his training for his great career. As already said, the historians have for the most part passed over this period of Wesley's life as scarcely worthy of notice, and those who have noticed it have either spoken of it with disparagement, or have failed to recognize its importance.

Tyerman, in his exhaustive history, says that young Wesley went to Charter House, after the instructions of his mother, a *saint*, and left it a *sinner*. On the other hand, Dr. Rigg, in his little book *The Living Wesley*, objects to this inference and thinks Charter House had no such unfavorable influence as Tyerman indicates. It may be presumption to suggest that neither of these great historians has given sufficient credit to Charter House for its influence on Mr. Wesley's life. That it had a favorable influence on his health he himself acknowledges. His father had strictly charged him that he should run around the Charter House playing green three times every morning. He further tells us that the elder scholars were exceedingly oppressive to the smaller boys and took from them the meat which had been given them, so that for three years his sustenance was chiefly dry bread. These were certainly hard lines for a boy at the age when his appetite is generally keen, and show a rude state of society in which there could be a school where such things were tolerated; but we must remember that the general state of society at that time throughout England was exceedingly rude, in the high classes as well as the low, and that these conditions in the school were but the expressions of the age from which John Wesley was providentially raised up as a deliverer. With that philosophical insight which

characterized him in later years, John Wesley attributed his running around Charter House green three times every morning and his dry bread as the foundation of his constant health and his long life. His own hard experience did not deter him from enforcing the most rigorous regulations in the school which he afterward founded at Kingston. We do not think at this time the most rigid disciplinarian would impose upon his students the hardships which John Wesley endured, and which by his own action afterward he seemingly approved. My contention is that John Wesley had his Charter House before he had his Oxford, and perhaps Charter House had more to do in molding his life than the historians have recognized.

What, then, did Charter House do for John Wesley, taking him at the most important period of his life? What a priceless period in human life is that from eleven to seventeen! Certainly, there is no time afterward at which such profound impressions are made and such lasting influences wrought. The Charter House School gave him discipline, and, from the statement of the historians, it gave him introspection. Tyerman says that Wesley became at Charter House, according to his own statement, "more negligent than before even of outward duties and almost continually guilty of outward sins, which . . . I knew to be such, though they were not scandal-

ous in the eyes of the world. However, I still read the Scriptures and said my prayers morning and evening. And what I now hoped to be saved by was, first, not being so bad as other people; second, having still a kindness for religion; and, third, reading the Bible, going to church and saying my prayers." And then he adds a statement to which we have already referred: "John Wesley entered the Charter House a saint and left it a sinner." If we might be allowed to put an interpretation on the facts of John Wesley's early history, it would be this; he came to Charter House satisfied with himself: he left it dissatisfied with himself and feeling the need of a salvation to which he had not attained, and for which he was struggling. In other words, he was nearer a saint when he left Charter House than when he came. The internal struggles of his soul at Charter House were the prelude to the victorious experience at Aldersgate Street in the humble meeting at which the spiritual John Wesley was born. Further, Charter House supplied his scholastic preparation for Oxford and laid the foundation of that fine scholarship which the church everywhere recognizes. Wedgewood's *Life of Wesley* (p. 27) says, "The Oxford of Wesley's day was not in high repute for scholarship." Wesley was proficient in the classics. The foundation of that scholarship must have been laid at Charter House.

The Charter House, London, of that day ranks with Rugby and Eton Colleges of England in our day. We know what Rugby and Eton mean to England. Many of the eminent men of England have had their training for the universities at these famous schools. No record of England's great men is complete without a description of this period in their history. In every life of Gladstone there is a vivid portraiture of his career at Eton College before he went to Oxford. Many of England's famous men have been the honored heads of these famous institutions. One of the great names in modern English history, to whom reference has duly been made, is the well-known Arnold of Rugby. His influence on the after life of the youth who studied at Rugby is one of the great traditions of English school life. Rugby and Arnold are associated in the minds of scholars for their great influence on the thought and life of England. Matthew Arnold, the modern literary critic, "the apostle of Sweetness and Light," and the great teacher of modern Hellenic culture, was the son of Arnold of Rugby. His is a great name in literature and justly honored for the wealth of his culture, but I predict that the influence of his father, Dr. Thomas Arnold, will outlast the influence of "the apostle of Sweetness and Light."

Our academic institutions are our Methodist

"Charter Houses," our "Rugbys," and our "Etons." Here are the beginnings of character formed. Here are the most potent influences that mold the after life. Here are the foundations of scholarship laid. Few men or women ever become scholars afterward who do not lay deep foundations during this part of their scholastic life. A few years ago Dr. Lightfoot, the Lord Bishop of Durham, England, one of the foremost scholars of his age and one of the greatest bishops, whose commentaries will instruct students in the Scriptures for generations, gave an account of the inspiration of his life. He did not assign his success to the Cambridge University in which he took such high rank, but to Dr. Prince Lee, the high master of Birmingham Grammar School and afterward Bishop of Manchester. In the height of his fame as a scholar and bishop, he said: "I have sometimes thought that if I were allowed to live one hour only of my past life over again, I would choose a Butler lesson under Lee. His rare eloquence was never more remarkable than during these lessons." The point that I am insisting on is the great duty of the hour to maintain at their full strength our Charter Houses, our Rugbys, our Etons. They are the places where character is formed. Character cannot be formed without discipline, and discipline must have its basis in law. The mother of John Wesley en-

forced discipline upon her children, but it was the discipline of the mother and the discipline of the master. The discipline of a good institution of learning is a discipline of law controlled by love. President Hyde, in an address a few years ago to the graduating class of Phillips Exeter Academy, according to the newspaper report, likened a good academy to the Old Testament, which requires certain things to be done and permits no one to remain in the school or to graduate from it who has not done all these things. He said: "The Winchester School, the oldest public school in England, has for one of its mottoes 'Learn or Leave.' Perhaps you ask, then, What lack we yet? What is there in college which we have not gained in school? I answer, an entirely different attitude toward work and study. The good school must drive by more or less compulsion; the good college must draw by attraction. If you succeed in college or life, it will not be because you have mastered this or that subject, but because it has mastered you." It is through the discipline of prescribed regulations and strict devotion to duty accompanied by Christian love that those characters are to be formed which by God's constant grace will endure the strain of after life. We believe that in no part of educational life is this training given so fully as in our Charter Houses of to-day.



We have already intimated that one rarely becomes a scholar, in the highest sense, unless he has the spirit and characteristics of scholarship before he enters on professional study. One can get information at any period of life, but scholarship, the delicate appreciation of the choicest things, must come by the slow process of constant drill such as is given in institutions of learning, of which we are now speaking. One of the most difficult things instructors have to do is to keep young students from making mistakes in this direction. They are in such a hurry; they do not understand that all solid foundations are laid by slow processes. They would reverse the order of nature and plant the branches of the tree instead of the roots. They would erect their building by constructing the roof before they lay the foundations. They desire to master the higher studies before they become familiar with the elementary ones. They insist on writing poetry before they have learned to spell accurately. Time is the element which these institutions demand—and *must demand* if they would do their highest work. It was a wise saying of Emerson that no one can learn that which he is not prepared to learn. Our academic institutions prepare the students for those higher studies and those practical branches which belong to a later period. Hence, if I could have my way I would lay emphasis on this point—

that our Charter Houses and our Rugbys should see to it that in their professors' chairs shall be maintained the highest standard of scholarship. To this end I would plead for endowments for these institutions. We should provide scholarships which might afford encouragement to bright boys and girls from the homes of the poor. We should place these institutions on firm financial foundations and thus promote in the country that high scholarship which should be the characteristic of our age. We need our Charter Houses in order to promote the Christian life among the young men and women of our land. It is objected on the part of some that these institutions are unnecessary because of the many institutions of high character established by the State. Let us not for one moment be understood as undervaluing those noble institutions and the generosity of the State in providing them, but in the nature of the case the positive elements of Christianity, the deeper things which separate it from the other religions of the world, cannot be taught there. The Christianity taught in State institutions is in a measure colorless. The writer once visited such an institution and was informed by the principal that they would be glad to have him speak to the school on religion, but he must avoid anything that had a sectarian aspect. He did not mean that we should avoid anything

denominational, which certainly would have been improper, but to avoid those deeper things on which the world differs so clearly from the church. He would have me speak only those things in Christianity to which those of all creeds and no creed could assent. It was this very element of positive Christianity for the preaching of which John Wesley became an exile from the church of his fathers, and it is this element we believe must be maintained by our institutions of Christian learning. The church little knows how much it is indebted to such schools of learning for the Christian and intellectual inspiration which they have given to our noblest men and women.





HENRY ANSON BUTTZ  
IN HIS THIRTY-FIFTH YEAR

## MINISTERIAL SCHOLARSHIP

**T**HERE can be no high ministerial scholarship which does not include those characteristics and attainments which apply to general scholarship. Ministerial scholarship is closely allied to the choicest literary and philosophical culture of the time. No professional training is complete which does not include that which is the outcome of scholastic preparation.

I will address myself first to scholarship in its broader significance. You will observe that I speak of scholarship rather than of learning. The distinction is fundamental. Learning is the information one acquires about a subject or subjects of whatever kind. Scholarship is the training one brings to the acquisition and employment of information. How much a person knows is one thing; the finish, the accuracy, the scope of his information, and the training which underlies it, is another. It is the quality of one's knowledge, not its quantity, which constitutes true scholarship. I shall not, however, confine myself to a sharp discrimination between them.

There are two words very familiar which involve the idea of scholarship—the word “student” and the word “scholar.” The word “student” is

one of the broadest words. It applies to every department of study and art. The place where the artist does his work is called his studio; the place where the thinker pursues his task is called his study; many of the choicest sketches of the artist are called studies. No scholar ever gets beyond the position of a student. The older he grows the more intense and broad do his studies become. He may be a master and teacher in the eyes of others; to himself he is only a student. When one becomes a student he enters into the great galaxy of the world's noblest and best; he enters upon a course of study which is to grow in interest to the close of life. The word 'scholar' conveys its own significance. He is, according to Donaldson, "a person who has learned thoroughly all that the schools can teach him. The epithet 'scholarlike' or 'scholarly' suggests to one's mind the idea of complete and accurate knowledge, as opposed to a smattering of general and diversified information. We expect when we hear that a man is an elegant and accomplished scholar that he has become familiar with the best Greek and Latin authors, that he has not only stored his memory with their language and ideas, but has had his judgment formed and his taste corrected by living intimacy with those ancient wits. If he travels in classic regions, or surveys at home the relics of ancient art, his scholarship gives him a

new interest in all that he sees, and enables him, if his tastes are literary, to convey his impressions to others in a manner at once interesting and instructive. If he is a public man, his classical training exhibits itself in his oratory, and he is able to enliven with the echoes of that ancient music even the dry details of fiscal exposition and party controversies. Not all men are accomplished scholars, though any accomplished scholar may, if he choose to devote his time to the necessary studies, become a learned man."

The scholar is the product of the schools. This does not mean that no genuine scholars are found apart from institutions of learning, but that in them is their natural abode and that outside of them there is not found the same encouragement nor the same inspiration. Here begins training that leads to a careful mastery of rudimentary studies, advances by regular gradations through the forms of the academic curriculum, and finally to special study for the work to which the student proposes to devote his life.

One of the dangers to scholarship is the tendency to remove the distinctly disciplinary studies from our colleges and universities. There is danger of too much devotion to the practical branches as distinguished from the education branches. I am pleased to say that our friends who insist on what they term a practical or modern education



still remain loyal to the stately old Roman tongue. Latin, which has been for centuries the language of scholars, in which are still to be found the choicest productions of saints and sages, is still spared to us. Long may it remain to train the coming students in the intricacies of language formation, and may the subjunctive mood never grow dim in the memory of the rising generation.

We cannot, however, speak so hopefully of its venerable sister, the Greek. Greek is now the point of attack of those who would advocate an exclusively modern education. A few years ago a distinguished statesman in an address before the most ancient of American universities attacked it most eloquently and vigorously, and the cry has been taken up all along the line, and a thousand voices exclaim, "Down with the Greek!" That wise instructor of public opinion, the press, has given it wide currency, and it is oracularly announced that Greek must disappear and that French or German must take its place. No one, I think, ventures to urge its exclusion from the higher institutions of learning, but they would degrade it from the high position it has hitherto held. It may be necessary, this utilitarian school of thought tells us, for the preacher or professor, but it is not important for the doctor or lawyer or those engaged in the practical professions of life. I have a different view of prac-

tical life from that here indicated. A lawyer should know more than the terminology and details of his profession—he should understand the fundamental principles which underlie all law; a physician should be grounded in all the truths and principles which underlie his profession. The same is true of the statesman and the minister of the gospel. Each should bring to the details of his profession the best mental and moral furnishing within his reach. Whatever will best discipline his powers is the best preparation for the mastership of the details of his particular duties. More than this, the scholar should be able to make excursions in other fields and walk with firm and easy tread in the broadest domain of thought. That Greek, both historically and as a language, promotes the choicest culture, no one questions. It is the nearest perfection of all the languages, and offers the finest field for exercise in the most delicate forms of expression. German is a noble language, but must yield even in the view of the German scholar to its elder sister, the Greek. French, with its terseness and freshness, cannot compare with Greek. Sanskrit, which is so grand in its etymological structure, is deficient in syntax, and must yield in its finer disciplinary advantages to the Greek.

It is in this language, with the noble Hebrew, that the Divine Revelation came down to us,

and through its precious words the world studies the doctrine of salvation. I think I am also justified in saying, that although so different in etymological and syntactical structure, the classical languages are the best preparation for the study of the Semitic languages, and also for the study of modern languages and for missionary service.

Do not imagine that my advocacy of Greek is due to any lack of appreciation of those other studies, science, literature, and philosophy, which are so essential to high scholarship. To those who work in these fields, so rich in results and promise for the future, I pay my willing homage. I speak, however, because it represents the high disciplinary training which I am urging, and also because in the large family it is the overlooked and neglected child which claims the parent's special care, and there is danger that Greek is being overlooked in modern training. And something too may be tolerated in one whose scholastic life has largely been given to a study of this language.

It must not be supposed that when the details of disciplinary studies are forgotten their value has departed. Mathematics has not lost value when its reasonings have grown dim in the memory and its formulas are no longer applied. Because in practical life one may have forgotten the declensions, it is not thereby proven that they were not of the highest value. Doederlein

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(quoted by Donaldson) says: "As the sculptor, when he has finished his statue, does not hesitate to break up his model (the most troublesome part of his work), so the grown-up man does not forget or lay aside what he was taught at school until he has derived full advantage from these studies. He may fail to recognize their unseen fruits, but he cannot eradicate them, for his lessons have strengthened his mind in learning and thinking, just as his exercise in the playground braced and invigorated his body."

I am well convinced that so long as poetry shall be read, so long as oratory shall be cherished, so long as philosophy shall demand and receive the study of mankind, so long as the beautiful in art and literature shall be admired among men, so long must scholars appreciate the great classical languages.

In the great empire of thought, science and philosophy, literature and language, the ancient and modern are harmoniously blended, and he who would reach the scholarship for which I am pleading must know the best of each of them, although his exhaustive studies and attainments are confined to one or two departments. I do not raise the question as to the line of studies each one should choose, but insist only that no choice should exclude the noblest mental discipline.

Our scholarship must be accurate. It must be accurate else it is not scholarly at all. A few years ago in conversation with a professor of a foreign university concerning the head of one of the colleges, the professor remarked that the vice-chancellor was deficient in scholarship because once in a while he made a slip in Latin prosody. It is readily acknowledged that such criticisms are often puerile, but they illustrate the point I have in view. A friend who was himself a scholar and writer of books once said to me: "Why do you insist on students understanding the laws of the Greek accents? What difference will it make in reading Greek?" I replied: "The difference between knowing and not knowing, and so far as that subject is concerned, the difference between knowledge and ignorance." Another friend said to me when a boy, urging me to accuracy: "Anybody can know the great things of a subject; it is characteristic of a scholar to understand the minor points." It is said of Victor Hugo that he spent much time on the minute details of his writings, even most carefully correcting the punctuation.

But our scholarship must be profound as well as accurate. It must not only discuss profound subjects but it must do so with the strongest possible intellectual force and penetration. A scholarship which devotes itself only to the commonplaces of life, to the trivial subjects of human

thought, is far beneath its mission. It must concern itself with the highest problems of life and destiny. It must not rest with surface discussion; it must go to the bottom and separate the false from the true with the precision of the artist, who is not satisfied but with the minute delineations of light and shadow in perfect and harmonious blending.

Our scholarship should be broad. There is a breadth that is only shallowness. At this point we will do well to discriminate. In one view there is nothing so broad as scholarship. Its home is in all languages and in all lands. Wherever civilization is assured, wherever thought is cultivated, wherever truth is sought for its own sake, there is scholarship. It is broad, however, not only in that it knows neither race nor country, but also in the fact that it includes all that a man needs to know, and all that past ages have taught. I have to warn you against two opposite tendencies in scholarship, both of which need to be carefully guarded in our thinking. They have been represented respectively as the *telescopic* and *microscopic* methods. The former broadens the field of view, covers a large territory, and at last develops a man of wonderful information, but often with feeble insight into the great underlying laws of thought and life. The other has been called the microscopic method,

and that, too, in its minutest details. It is at this point that the foreign system of training is greatly different from our own. In many cases the field of study is so narrow as to make it impossible to procure results of highest value. This method is well described by Mr. Frederic Harrison. He says: "A hundred years ago, a naturalist was a man who, having mastered some millions of observations, had, if he possessed a mind of vigor, some idea of what nature is, Now, there are millions of billions of possible observations, all in many different sciences, and as no human brain can deal with them, men mark off a small plot, stick up a notice to warn off intruders, and dig for observations there. And so a naturalist, now, often knows nothing about nature, but devotes himself to a one-hundredth or one-thousandth part of nature." The same observation will apply to the microscopic study of a particular language. There must be a minute discussion of the intricacies of a language in order to its complete mastery, but it must always be connected with the broader study of language. The species is always included in the genus, and a knowledge of the one is necessary to a thorough comprehensive study of the other.

There is no place where breadth of view, breadth of training, and breadth of results are more important than in scholarship. It should be as

broad as our boundless prairies, it should be as free as the air of heaven. But the outcome of all this must be a cherished manhood and womanhood to control the destiny of our country, church and state, for, after all, the scholar rules the world. He sits often in seclusion and unknown to the busy world in the midst of which he lives, but he rules nevertheless, and his empire is universal. Others may seem to rule, and enjoy their petty sovereignty as though it were their own, but the scholar is there holding the reins and destinies in his own hands, and guarding it safely, because he guards it wisely.

There is no empire so free from rivalries as the empire of scholarship. President Lincoln embodied the principle of workers in every department of this many-sided world of ours in that wonderful and epigrammatical sentence, "With malice towards none, with charity for all, with firmness in the right as God gives us to see the right." Scholarship seeks truth only. Truth is final. Somewhere there are the final truths concerning our destiny. We know that they are, but we are not sure what they are. Here is the realm of progress open to us all. Here we may dig without fear. If we bring to our work sincerity and patience, and readiness to accept the truth from whatever quarter it comes, we will ever be safe and strong.



There should be a wise balancing between the general scholars and those devoted to special departments. On all subjects there must be a call for specialists; we do not undervalue them; in their own realm they may and should speak with authority. But a constant and exclusive devotion to one branch tends to a narrowness of view and a weakening of the faculties of comparison not favorable to the best judgment, especially on things outside of one's own sphere. Sometimes too the most scientific experts differ in their view of the same questions of fact. In a recent criminal case in New York experts of the highest reputation were sworn on opposite sides who flatly contradicted each other; so much so that the attention of the public was called to the anomaly, and it was disposed to dismiss all expert testimony as untrustworthy. Such a conclusion is far too sweeping, but it is safe to say that acquaintance with the whole domain of thought will add to the value of special studies and give increased force to the conclusions of specialists.

Our scholarship should be modest. Dogmatism is not scholarly, and rarely accompanies its highest forms. You can often detect the weakness of a man's training by the boldness of his assertions. It is astonishing to notice the recklessness with which many of the so-called leaders of the

intellectual world make statements which have been again and again refuted, and which prove to be on their part merely the resurrection of corpses and not real persons. Who that ever had the privilege of meeting the late Professor Ezra Abbott and Professor James Hadley, who have done so much to advance scholarship at home and to win recognition for American scholarship abroad, was not impressed with their exceeding simplicity and modesty? How kind they were to others, and how ready to help their younger brethren whose lines of study were similar to their own! The late French scientist Pasteur, who is honored by the world whom his investigations have blessed and to whom the government of France voted a military funeral, was so modest and retiring that he was scarcely known outside of his laboratory. Among eminent Hebraists and Old Testament students of our age was Professor Joseph Addison Alexander, who was professor of Hebrew in Princeton Theological Seminary several years before he was licensed as a preacher. His reputation was so high in this department that when, according to the custom of the church, it was necessary to appoint a committee to examine him before his ordination to the ministry in Hebrew, very few were willing to undertake it. The committee was finally selected, and they proceeded with some timidity

to the work. To one of their earliest questions he promptly answered that he did not know, to the great astonishment of all. The facts were that he did not accept the ordinary statements of the grammars and was uncertain of the facts, and without explanation promptly answered that he did not know. The same is true of all great scholars—their simplicity and modesty are their most striking characteristics.

Scholarship must be Christian. There is a prevailing belief that scholarship will be advanced when it becomes entirely separated from religion and religious thought. This would exclude the Scriptures as a study from our institutions of learning. It is to be conceded that there are dangers lest this purpose be carried out. Gradually the Scriptures and Christianity, as subjects of study, are being excluded from the curriculum. Canon Liddon, of Oxford University, says: "Oxford, which has been the home of religion for a thousand of years, might as well have been organized by a club of yesterday." Our topic does not lie in the relation of the Scriptures to religion, but in their relation to scholarship. I affirm that high and broad scholarship is not possible without the study of the Christian religion and the Scriptures which declare it. What would you think of a man claiming to be a scholar who had no knowledge of Socrates,

Plato, or Virgil, who had not come in touch with the leading spirits in science, philosophy, and literature, who had not in other words become acquainted with the masters of thought in the secular realm? Who has influenced the world more than Abraham, Moses, John, Paul, and the Master—Christ? The lives and teachings of these remarkable historic characters are written in a book called the Bible. Can he be a scholar who is ignorant of these persons, their history, and their writings? The highest comprehension of art is closed to him who does not know the incidents in the life of Christ; no complete comprehension of history is possible without understanding that Life which has so entered into the life of the nations. Literature is permeated through and through with the thoughts and principles of Christianity, and only by knowing the divine oracles can it be fully understood and appreciated. If the education of a man is one-sided and incomplete because he has no knowledge of the works of science, it must also be incomplete if he does not include extended and systematic training in the Christian religion. The Bible should be studied with the utmost care, not merely because it contains the true doctrines of religion, but also because it is so essential to a complete education.

The scholarship of which I have been speaking

is the coadjutor of true religion. Religion and broad scholarship are friends, not foes. They have ever been joined hand in hand. The decay of the best type of scholarship will mean the decay of the interest of mankind in those deep and fundamental discussions which are the essential atmosphere of all deep thinkers. Scholarship is not necessary for the highest enjoyment of the blessings of the gospel; this is the common heritage of all mankind under the gospel dispensation. But he who would understand the profound teachings of the Word of God, who would penetrate its deepest philosophy, who would exhibit divine truth in those higher forms which must ever be acceptable to the enlightened world, should bring to this study the finest training and the most rigid discipline.

Ministerial education should not only be related to scholarship in general, of which I have been speaking, but should include a thorough professional training. The ministry is not a profession only; it is also a divine vocation. Preparation for it is subject to the same laws that govern other professions. There is no important pursuit at the present time that does not demand special preparation, and the ministry should be no exception.

Professional training in all the great callings is of comparatively recent date. Doctors and

lawyers formerly secured their preparation under men advanced in the active practice of the profession. Now medical and law schools abound everywhere. Formerly, in the Presbyterian and Congregational Churches, the young minister was educated under the supervision of some pastor whom he aided in his pastoral work. In our own church the circuit system prevailed until recent times, and many of our older ministers still doubt whether the change constitutes real progress.

There is some danger lest our young ministers be turned away from professional training by what we think to be unwise counsel, or by some of the proposed substitutes for the full course of study under competent professors. The facilities offered in other modes of training are of great value in the way of stimulus and of supplementary information, and should be highly appreciated, but they cannot take the place of the "grind" of the full course in a school of theology. When a young man is about to leave college the question is raised by himself and his friends whether he should at once enter upon the active ministry or whether he should enter a theological school. It is a serious question, and he is justified in giving it serious consideration. How much advice he asks and how varied the answers he receives every theological student well knows. Some say to the young men as they are

passing out of college: "Thus far you have done wisely. You have laid a foundation of scholarship, but we advise you to enter an Annual Conference at once." These advisers represent an earlier period in ministerial education, for it will be remembered that the primary purpose of establishing our own earlier colleges and those of our sister denominations was to raise up an educated ministry. There was a time when no young man thought of going beyond a college course, but this period has now long passed. And yet there are those who still so advise with more or less tenacity. A few years ago a prominent Methodist preacher whose son was about to graduate from one of our colleges asked me whether his son would receive advantage from a theological education. I suggested to him as modestly as I could that three years spent in study in the great fields of Christian thought under careful men, thoroughly trained for their work, and exclusively devoted to it, might prove of some advantage, even to a graduate of college. However, the necessity for a formal theological training of the ministry is now fully established.

At the beginning of this paper I set forth the opinion of an eminent scholar as to what is included when we speak of scholarship. One will naturally ask what I mean when I speak of the minister as a scholar. I would expect him,

first of all, to have a competent knowledge of the languages in which the Scriptures are written, the Hebrew and the Greek, and, in a measure, of the cognate languages. I would expect him to be acquainted with the history of the Church of God, both biblical and ecclesiastical, especially the history of his own church. I would expect him to have gained a clear conception of the great doctrines of Christianity not only as taught by the inspired writers in the Old and New Testaments, as understood by the term "biblical theology," but also in their harmonious relations as embodied in systematic theology. I would expect him to have studied the literature of the sacred Scriptures and the literature of Christianity. I would expect him also to have studied the practical bearings of the whole range of Scriptural, historical, and systematic theology on human life and to have a clear view of the duties of the preacher in relation to the great world in which he lives and which he is called to serve. I would not ask of him exhaustive and complete knowledge on all these subjects, but I would expect that in some one of these departments he shall have become a master, so as to speak with authority upon it. In short, I would expect him to be able to walk uprightly, with easy tread, through the corridors of the great temple of biblical learning.



Now, while it is true that in ministerial training, as elsewhere, theological scholarship may be secured apart from such schools, yet in them is its proper home and in them its ripest training should be found. The theological school possesses the appliances, such as instructors and libraries, which are so necessary to exact scholarship.

The student is not merely the recipient of what his professor may indicate, but he is also to become an investigator in the various departments of theology and biblical learning. To this end, he needs three things—instruction, guidance, and inspiration. In no other place are facilities so well adapted to this purpose as in the school of theology.

First, he will get a survey of the whole field. It is a great thing to have broad outlines.

Second, the critical questions which are current will be brought to his notice under the eye of those who are experts in the several departments, and who will guard him from the errors incident to immature judgment. Many a man eminent in the world would have been saved to the church and Christianity if at the critical period in his intellectual and spiritual life he had had one who was a wise and able counselor.

Third, he will get an impetus which comes from contact with others in the same pursuits. It is the testimony of many of our most success-

ful preachers that they were profited almost as much in their course by their contact with their fellow students as by the instructions of the lecture room.

Fourth, he will gain rich experiences in the religious life which can be gained nowhere else. I am well aware how frequently young ministers are exhorted not to lose their religion in a theological seminary. It is certainly wise advice for anyone in any place. But my observation is that this period of student life is richest in spiritual growth.

The church, recognizing the importance of the trust committed to these institutions in training her future ministry, has filled the professors' chairs with men in whom she has implicit confidence, and she presents to such the choicest of her young men and enjoins upon them to train these for her service.

What an enlarged vision comes to the student when he has once seriously entered upon his theological studies. Perhaps when he left his home he wondered whether it was possible for a school of theology to furnish him occupation for three years; but his vision enlarges until, when his course is completed, he realizes to his astonishment that he is still in the vestibule of the great temple of theological learning. These schools include in their courses of study exeget-

ical, systematic, historical, and practical theology, together with such cognate studies as to make the minister of the gospel thoroughly furnished for his great mission.

To my readers I need not enlarge on the great responsibility placed upon these institutions, and on the great results accomplished by them in the elevation of theological scholarship, and in advancing the whole character of ministerial training. For this end generous men have founded our institutions of learning, and the laity, as well as the ministry, are looking to our theological institutions with profound solicitude and with high hopes. Among the founders and supporters of institutions of learning was a noble layman of a sister denomination, for whom Madison is now in mourning for benefits conferred upon our community, Mr. D. Willis James, who had a profound interest in the scholarship of which I have been speaking. It has been very fitting that this seminary has joined with profound affection in the expressions of sorrow which have been made in connection with the death of this great philanthropist, who will be so widely mourned also for his benefactions to such interests as those of which I have been writing.

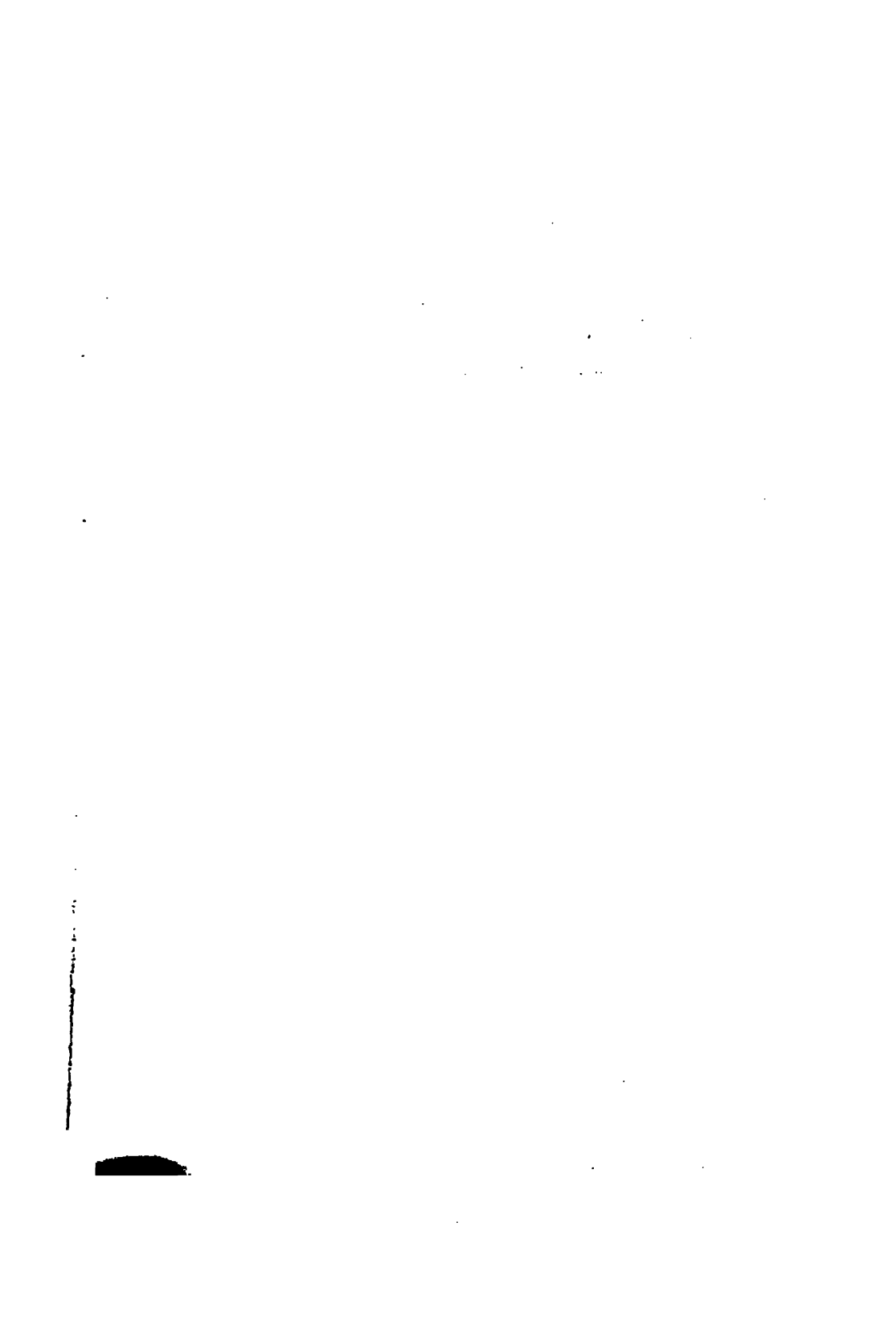
The ministerial scholarship for which I am pleading is important for the defense of the Christian faith. The antagonism of the Christian

faith involves questions of the deepest significance, requiring the most careful study. Surface arguments are not enough. He who would answer the criticisms on the Church of Christ and on the nature of Christianity itself that are raised from time to time, must be thoroughly master of that which he is to defend. Incomplete answers or answers by unqualified men injure rather than help the cause of truth. He who speaks must speak with the voice of conviction, and only thus will his voice be heard and his influence be felt. It is for this purpose, therefore, that I urge upon you the importance of such scholarship as I am advocating, at this time.

But this scholarship is further necessary for ourselves, to enlarge our faith and to strengthen us in the great truths which we are to proclaim. The profound things of Christianity are most readily believed by profound minds. The great mysteries of redemption, such as the Trinity and the atonement, and cognate truths, which are so lightly passed over by superficial minds, have their home and their beliefs in those of high scholarship and profound thought. If I were asked to whom I should go for the reception of these great mysteries of our faith, I would not go to the superficial man, but to the profound man. He whose mind is enlarged with all learning, and who has been accustomed to dealing

with the deep problems of human life, is the one who is best prepared to interpret those profound and subtle teachings which are underneath the gospel of Jesus Christ. The increase of learning, with the blessing of God and the power of the Holy Spirit, will promote an increase of faith.









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2.3.4

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